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THE CHRIST

(From "Christ and the Doctors," by Hofmann)

The Abingdon Religious Education Texts

David G. Downey, General Editor

WEEK-DAY SCHOOL SERIES

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Living at Our Best

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By

GRACE HASTINGS SHARP

and

MABEL HILL



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THE CHILDREN'S BIRTHRIGHT

THE National Kindergarten Association and all who believe in The Crowning Race of Tennyson should aim to give to all children the privilege of having fundamental experiences with nature.

All children ought to be familiar with the open country. They should know the joy of playing in healthful mud, of paddling in clean water, of hearing roosters call up the sun, and birds sing praises to God for the new day.

They should have the vision of pure skies enriched at dawn and sunset with unspeakable glory; of dew-drenched mornings flashing with priceless gems; of grain fields and woodlands yielding to the feet of the wind; of the vast night sky "all throbbing and panting with stars."

They should feel the joy of seed time and harvest, of dazzling summer noons, and of creaking glittering winter nights. They should live with flowers and butterflies, with the wild things that have made possible the world of fable.

They should experience the thrill of going barefoot, of being out in the rain without umbrellas and rubber coats and buckled overshoes; or riding a white birch, of sliding down pine boughs, of climbing ledges and tall trees, of diving head first into a transparent pool.

They ought to know the smell of wet earth, of new-mown hay; of the blossoming wild grape and eglantine, of an apple orchard in May and of a pine forest in July; of the crushed leaves of wax myrtle, sweet fern, mint

and fir; of the breath of cattle and of fog blown inland from the sea.

They should hear the answer the trees make to the rain and to the wind; the sound of rippling and falling water, the muffled roar of the sea in a storm, and its lisping and laughing and clapping of hands in a stiff breeze. They should know the sound of bees in a plum tree in May, of frogs in a bog in April, of grasshoppers along the roadsides in June, of crickets out in the dark in September. They should hear a leafless ash hum, a pine tree sigh, old trees groan in the forest, and the floating ice in a brook making its incomparable music beneath the frozen crystal roof of some flooded glade.

They should have a chance to chase butterflies, to catch fish, to ride on a load of hay, to camp out, to cook over an open fire, to tramp through new country, and to sleep under the open sky. They should have the fun of driving a horse, paddling a canoe, and sailing a boat, and of discovering that Nature will honor the humblest seed they plant.

Things that children can do in cities are not to be compared with such country activities. Out of the country and its experience has come and always will come the most stimulating and healthful art of the world. One cannot appreciate and enjoy to the full nature books, novels, histories, poems, pictures, or even musical compositions, who has not had in his youth the blessed contact with that world upon the face of which our cities appear as stains that should be washed away.

I do not forget what cities have done for us, and always must do; I do not forget that it is under the type of a city that the glories of the heavenly world are described to us. But I like to remember that that city is fifteen hundred miles square, according to the measur-

ing of the angel, and that within its walls, therefore, there is plenty of room for a river of life as large as the Mississippi, and for gardens the size of whole States on either side, where the trees that yield their fruits every month have room enough to be full grown!

One can get all the best a city has to yield by visiting it, but one cannot reap all the harvests of the country except by living there, and especially by living there in childhood. And I feel somehow that such a life in the country is the birthright of every child. There is truth in Cowper's statement that God made the country and man made the town.

I believe that every child of God has a right to see the country—the house his heavenly Father made for him—unobstructed by brick walls, unspoiled by filth, and undimmed by smoke. And one of these days, somehow all children born into the world will be given a chance to enjoy to the full their inspiring patrimony. Perhaps they may be required by law to serve the commonwealth by living in the country a few years for their normal development as later by living in Government Training Camps in preparation for International Public Service.

Living in the country in childhood "the Voice of the Lord God, walking in the garden in the cool of the day" is more likely to be heard; and, being heard by all, that Voice might be answered more universally with warmer love.

HENRY TURNER BAILEY.

I

HEALTH OF BODY, MIND, AND SPIRIT

CHAPTER I

GROWING UP

THE boy asked—

“How big was Alexander, Pa,
That people call him great?
Was he, like old Goliath tall,
His spear an hundred weight?”

His amused father replied—

“About as tall as I or Uncle James;
’Twas not his stature made him great,
But greatness of his name!”

The disgusted boy exclaimed—

“His name so great! I know
’Tis long, but easy quite to spell,
And more than a half a year ago
I knew it very well.”

HEROIC SIZE

We all understand this boy and his disappointment. A great man, a war hero, must *look* great. Napoleon was a little man, but this small boy (and there is a small boy in all of us) sees Napoleon, his head up, his shoulders back, his hand like an orator’s thrust into his coat, looking every inch of his size—and an inch or two more.

The “casket copy” of the *Iliad*.—Alexander’s carrying Greek culture and learning in the train of his conquest meant nothing to this boy, though perhaps

this story from Plutarch would: After the great fight, when Alexander overcame Darius at Issus, "among the treasures and other booty that was taken from Darius, there was a very precious casket, which being brought to Alexander for a rarity, he asked those about him what they thought fittest to be laid up in it; he told them that he should keep Homer's *Iliad* in it." It was this copy, ever afterward called the casket copy, which he nightly laid "with his dagger under his pillow, declaring that he esteemed it a perfect portable treasure of all military virtue and knowledge."

Now, the book detail of the story would hardly be taken by the average boy or girl as the act of a world-conqueror, while the *dagger* part surely would be.

Look the part.—A conqueror, to be "the real thing," must look the part. He must have a strong body, and if possible, a *big* body. A *lithe* body might do, just as a tiger is almost as much of a "thriller" as a hippopotamus. At any rate, the hero must be able to handle his opponent with his physical strength as well as with his wits and his daring, for the hero must have a body fit for the hardship and the extra strain which leadership always calls for. So, to a boy, nothing seems so wonderful as a combination of size *and* strength. Jumbo, the famous elephant, was stuffed and given by Barnum, the great showman, to the museum of Tufts College. There he is to-day; and though but a "specimen," he is still lord of the museum, as he was lord of boys' hearts through all the years of his going up and down the land with the circus which he did so much to glorify.

SIZE PLUS STRENGTH

This love of size and strength explains why there is no such tonic for you boys and girls as to feel that you

are growing up. How good it is to feel that you can "take care of yourself"; that you can reach two inches higher, throw ten feet farther, lift five pounds heavier; that you can judge distances more accurately, or see a squall coming over the lake and know that it is the part of wisdom to get to land; that you can argue to convince, and "talk like a gentleman" (at least before company); that you can give a direction clearly, and can follow a direction intelligently!

A member of decent society.—All of this means that you are growing up to take your place as a "member of decent society" (decent from the Latin *decere*, "to be fitting"), and that you can fairly feel yourself grow, as you can see a grapevine lengthen out of a June day. Your mother explains, with pride, that "Jack can have but one suit at a time—he outgrows his clothes so fast!"

But already you feel that growth is not a mere matter of getting tall or of growing broad. You know, for you have watched your friends and playmates, that growth is also shown in self-control. As Junior-High boys and girls you no longer cry for the things you want. You hold on to yourself and wait. Or else you do as your father would—go to work and earn them.

You do not cry even for a toothache! You go to the dentist, and, well, you have that tooth out—perhaps! Anyhow, you don't cry now, as you used to. Why? Oh, you are growing up, that's all. Nowadays you hang up your own clothes; you even brush them (and out of doors, of course); you "wipe off your feet," polish your shoes, pick up your books, wash your hands before meat—just as in the old Jewish days—from habit rather than from compulsion.

BECOMING SUBJECT TO

Gradually you are becoming *subject*, not to your parents, but to your conscience and to your sense of fitness. You are helping to make a real home, where you can bring your friends, without embarrassment to your mother, and where her welcome is expressed, not only by, "I'm glad to see you," but also by that peace and order which alone are fit for our guests.

Your sharing in the exercise of family hospitality shows that your growth of body has gone hand in hand with your growth in the feeling of social obligation. This obligation, first fitly expressed in your home, is the preparation for a wider hospitality toward strange people and strange ideas that come from without your home. Your increased stature has been "safe for the world" because, with your increased strength has come a self-control that makes it comfortable and enjoyable to live with you.

Safe for democracy.—Subjection of your growing strength to authority has resulted in a self-control that literally makes you "safe for democracy," that is, for living in a home, instead of in an asylum. You can now be trusted "at large," which may mean that you can now be trusted not to "talk in meeting," nor wear your picture hat in a public place where you cut off the view of others. You can be trusted not to make a dangerous weapon of a hat pin or to poke your umbrella through a forty-thousand-dollar picture. In short, you have made your manners subject to others' comfort, while the Lord has been adding a cubit to your stature.

You are in favor with God and man. By meeting your obligations to one, you have fulfilled them to both, just as did a boy named Jesus in the long ago.

MEMORY QUOTATION

THE NOBLE NATURE

It is not growing like a tree
In bulk, doth make man better be;
Or standing long an oak three hundred year,
To fall a log at last, dry, bald, and sere;
 A lily of a day
 Is fairer far in May,
Although it fall and die that night,
It was the plant and flower of Light.
In *small* proportions we just beauty see;
And in short measures life may perfect be.

—Ben Jonson.

STUDY TOPICS

1. Is there a reason for "little girls liking big dolls" and "big girls liking little dolls"? Is it for the same reason that any boy likes to catch a big trout rather than a little shiner?
2. Name good reasons for valuing bigness in a tree, a fruit, a vegetable; in muscles, body, hands, feet.
3. What is meant by a big soul?
4. Why is a "Mexican hairless" valued for its smallness? a dwarf fruit tree? a baby?
5. What is meant by a small soul?
6. Look up the story of the casket in Plutarch's life of Alexander (A. H. Clough edition, Vol. IV, pp. 188 and 214), and try to make plain why Alexander acted worthy of the great man he was in placing his *Iliad* in the casket.
7. What was the place of honor for the family Bible in your grandmother's home? Is there a reason?
8. Mention five kinds of responsible acts that you do which show you have grown up.

9. Why do ill manners look worse in a big girl than in her little sister? in a big boy than in his little brother? in a grown person than in a child?
10. Explain just what the French expression *Noblesse oblige*, "Rank imposes obligation," means. Give examples that show why "rank," as due to birth, education, wealth, health, great strength, genius, impose obligation.

Text:

And Jesus increased in wisdom and stature, and in favor with God and man.—Luke 2:52.

CHAPTER II

THE WILL TO BE WELL

THEODORE ROOSEVELT was a sickly boy, so sickly that it was feared he would be an invalid all his life. But his father was a wise man as well as a rich man, and when he was told by specialists that his son might overcome his bodily weakness if only he could be made to do the right sorts of physical exercises, he went to work and fitted up a small gymnasium in their home and bade the ambitious Theodore to see what it would do for him. Even playing upon his vanity, we can fancy the anxious father challenging his brilliant son to match his body for strength with his mind, in order to make his brains bring to himself and to humanity all he owed in return for his rare mental gifts. "All depends upon a fit body!"

THE BOY IS FATHER TO THE MAN

The boy had great respect for his father. He believed what his father said and determined then and there to be a well, strong man, even if it took every particle of his will-power to go through the drill and exercise to build up his body. We know how monotonous it is to go through exercises, often painful, day after day, and hence we know the will to overcome that controlled the boy Roosevelt and, in time, made possible the man Roosevelt.

The strong man.—He willed to be a strong man. He accomplished his purpose. And so throughout his

life he willed one thing after another: to be a new kind of police commissioner; to be a writer, a boxer, and explorer; to set up a standard of right and wrong for the world.

The same will, differently expressed, made him what many regard as the dominant personality of his day. At any rate, we know that it required only three years of persistent effort to make of a weakling of twelve a young man who could look forward to a life of joy and to a career the match for which, in variety and interest, proved to be without record. And, best of all, it proved to be a career of his own choice, the outcome of one first necessity: *to become physically fit*—made so by his own controlling will. It was Roosevelt's *way* of grappling with a hard problem that challenged the world's admiration rather than the approval of the single acts of his life.

Be strong.—And just so, from twelve years on, like Roosevelt, every boy of you, and every girl of you, even more, should set about the serious business of *winning* perfect health, if only, in case of need, to prove the satisfaction, when you have to face a wall, of being able to make your way through it by a happy combination of a quick mind and a responsive body. *Winning* perfect health means you are up with your class, and, that through your *will* you are able to present a body as holy as if you had been born fit.

LIVING AT OUR BEST REQUIRES GOOD BODIES

For century after century, artist after artist of all nationalities has tried to portray Jesus. It is doubtful if a single artist has satisfied even himself; doubtful whether we, looking at this vast gallery of Christ pictures, feel that anyone says all or just what we should

like to express. There has been one invariable desire in the heart of the portrayer; to make Christ look perfection, whether as *Babe* in the manger in Bethlehem, on the flight into Egypt, on the return to Nazareth; as a *Boy* in the carpenter shop or before the rabbis; as *Man*, a guest at a wedding feast; as *Saviour*, the Good Shepherd; as *Prisoner*, before Pilate; as the *Anointed* on the cross; as the risen *Saviour* on the way to Emmaus.

Is it strange that human mind and human hand have failed when the burden on the artist has been to portray as babe, boy, man, one whose body was a living sacrifice, holy, and acceptable unto God? that, being earthly, they cannot picture perfection?

When Paul bade the early Christians in Rome to present their bodies a living sacrifice, "holy, acceptable unto God, as their reasonable service," he spoke in language that these Christian Jews had heard all their life. They knew that it was forbidden to offer any but an unblemished animal to God. Was it not reasonable, then, to present their own bodies, whether as a living or a dying sacrifice, *holy*—in honor of their new enriched ideal of God, as Christ had shown him to be?

On full time.—Saint Paul knew that in those trying times, when it was by no means fashionable to be a Christian in Rome, it was just as hard to preserve a body holy as we know it is in America to-day. He knew it is always easier to die as a martyr than to live as a Christian, when living as a Christian means keeping your body clean outwardly, pure inwardly, every organ functioning through being properly fed by circulatory, nervous, and muscular systems, each doing its part.

A holy body is the only kind of a human machine that can do full-time in forwarding any kind of an enterprise. Stopping for human repairs is as wasteful

as stopping the factory engine and holding up the entire plant for mechanical repairs. It is estimated by health authorities that there are three million persons sick on any day of the year in this country and that at least half of these could have saved the illness by obeying the laws of right physical living.

Save on repairs.—Think how much of your own physical repairs you can avoid by early adoption of “Holy First” as the watchword in the care of your body; and how much you can *save* of doctors, druggists, hospitals and nurses’ costs through a little care, instead of how much you may *spend* through a little lack of care.

But suppose you were not born fit? Then your first business is to employ a skillful doctor to make you fit as may be; your next business is to engage yourself to keep fit—“as your reasonable service” to yourself, to your fellow men, and to your God.

MEMORY QUOTATION

Christian, dost thou see them
On the holy ground,
How the powers of darkness
Rage thy steps around?

Christian, up and smite them,
Counting gain but loss,
In the strength that cometh
By the holy cross.

—Tr. John M. Neale.

STUDY TOPICS

1. Is your body fit? What evidences have we from the career of Jesus that he possessed a strong and vigorous body?

2. Is your body under your command? Prove it by testing yourself as follows:

- (1) Do you walk correctly?
- (2) Do you stand correctly?
- (3) Do you breathe correctly?
- (4) Have you a hollow chest?
- (5) Have you stooping shoulders?
- (6) Is your step elastic?
- (7) Do you shake hands with a strong, but not rough, heartiness?
- (8) Can you run without getting winded?
- (9) Can you throw a ball properly?
- (10) Are your muscles in healthy condition?
- (11) Can you use your fingers dexterously, either on the piano or banjo, in sewing or knitting or weaving, in whittling or cobbling, in basketry or braiding?
- (12) Can you use your voice effectively?
- (13) Is your tongue glib, and can you say, "Peter Piper picked a peck of pickled peppers"?
- (14) Can you swing your arms so as to handle a scythe or sickle, chop wood; and if you are girls, can you handle dainty dishes, and wash and iron and hang out clothes? As boys and girls can you play tennis? golf?
- (15) Have you a smiling face?

Text:

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Romans 12: 1.

CHAPTER III

HEADS AND HEELS

PHYSICAL strength alone cannot be the whole of life. Your minds must be active and your moral nature sensitive if you are to take your part in home and school, and to meet life with a zest. You cannot think of your body all the time. That would make you selfish; besides, if your only concern were with your body, you would always seem to be demanding, "See me do tricks—with my great lungs, my big muscles, and my steady nerves," instead of using these fine physical powers to fit you for filling a big place in the world.

HEALTH ONLY THE BEGINNING

You would not be content to put all your school years into sport, and find yourself, on leaving school, unprepared to do any of the work which requires the training that alone can open up the roads of life to new adventure.

Heads or heels.—School boys and girls, like college men and women, are always easily divided into heads and heels—the first, who are training their powers of thought and storing up knowledge for judgment, and the second, who run to sports and dancing to the neglect of the real things that school and college alone can give them. The second class is serious in *play*, trifling in *work*.

Sports are good, except when the heart of a student is fixed upon them as a *goal* of school life. The two interests, centered in heads and heels, ought to be and

can be combined for the betterment of the mind and body—a nimble pair of heels quickening the very workings of the clever head; and that head, by recognizing the true place and value of the heels, getting out of them the greater joy and zest in all its study and work.

Heads and heels.—Physical strength is good as far as it goes along with mental strength and helps make it; and, so in turn, is convertible into mental strength. Strength of body and strength of mind are the first two steps up to the door of success.

Athletics a means.—Athletics are for boys and girls, to help fashion them into men and women. But men and women must get their exercises largely in doing the world's work. Both as boys and girls and as men and women, you should have a good time whether at work or play, and should look upon work as applied play; but, from the first of your going to school, you should know the end, beyond a good time, is a good headful of facts; for Mr. Edison certainly is right when he holds that clear thinking is not done best in a mind lacking facts.

Growth must be of two sorts: along with growing muscles must go a growing brain, so that your brain can order your body, just as the perfect "team" is made by the man's intelligence guiding the horse's strength.

GETTING GOOD HEADS

But, you ask, what means have we of getting a good head? One word, *education*, answers, since it is for the purpose of making full use of your head that you give over so much effort to making and keeping a good body. It is, after all, only for the sake of your head that our vast system of education was set going and is kept going.

The school bell rings.—Picture, for a moment, this educational program: twelve years of school from kindergarten through the high school with its classical, scientific, and commercial courses fitting for college, and so leading to professional schools in law, medicine, and theology, which prepare the specialist who will direct and shape the immediate future of his profession. Picture next the opportunities for the eighth grade boy or girl, who, preferring to take up work in manual, vocational, and mechanic arts schools, seeks either a shortcut to living or to further study in the technical schools of applied science that make all sorts of engineers; next, picture the schools of music, art, elocution; the galleries, museums, aquariums, laboratories, and “zoos,” which are some of the different sorts of stores that deal in the tools of life: the facts, which good heels must help good heads to use.

OBEDIENCE

In order that your muscles and mind may be trained to respond to your own orders you must be trained to respond promptly to the orders of your parents and your teachers. Just as school implies *obey*, so should home. *School* as a verb tells this, as in the expression, Indians “school themselves” to endurance. That Jesus submitted to this schooling we know, because after the scene in the Temple he went down to Nazareth with his parents and continued to live there as an obedient son —“was subject unto them.” This being an obedient son was a preparation necessary to fit Jesus to lead others. He learned as a boy that there must be a head in every well-ordered home. He found out early that “order is heaven’s first law” and that he could attend to his Father’s business later only by being subject as a young

man to the daily round in his own religiously conducted home.

Jewish home life.—Obedience for Jesus, the boy, was just what obedience was to all other well-reared Jewish boys. No matter how much more his spirit might commune with his heavenly Father through nature or prayer than is common among boys or girls of his age, he still had every detail of his private life or public worship prescribed for him by the laws of Moses. All of life was religious and all molded by Jewish tradition. The day in Joseph's home began with prayer. There was no breaking of the night's fast except as a part of strictly ordered ceremonial. There were many feast days and fast days, all observed with most careful regard for custom and rule; and so completely did Jewish law bind the Jewish home that there was no thought but to obey.

Young America.—There is little in American home life to suggest any likeness to the Jewish boys' training in obedience. Your lack of their virtues of obedience and respect for parental authority is in large part due to the loose rein with which you American boys and girls are held. Both you and your parents suffer for this now, and your children will suffer increasingly, unless they can be brought up so that the lack of *outside* control will be made up for by *inside* control, that is, by your children's meeting your wishes of their "own sweet will," instead of by compulsion.

The law of the pack: obey.—Rudyard Kipling, in his "Law of the Jungle," perhaps the greatest poem of animal philosophy ever written, sums up the whole of the "pack" wisdom in the one word—"Obey!" He means that in living together *obedience is life*, and that, while the young must be subject to the experience of

their parents, quite as truly the parents must be subject to the needs of their young; both must obey. Now, however little the American boy shall obey the law of his parent, he must still obey the law of the doctor, for

The Boy that shall keep it may prosper
But the Boy that shall break it must die.

MEMORY QUOTATION

GROW OLD ALONG WITH ME

Grow old along with me!
The best is yet to be,
The last of life, for which the first was made;
Our times are in His hand
Who saith, "A whole I planned,
Youth shows but half; trust God: see all, nor be
afraid!"

—*Robert Browning.*

STUDY TOPICS

Tests of your own Heads and Heels:

1. Are you on time for your meals?
2. Are you punctual at school?
3. Are you punctual at church and Sunday school?
4. Are you particular to keep your appointments with other children as well as with grown-up people?
5. When you do things, do you do them quickly or do you dawdle?
6. Do you let poor work stand for good work? The old expression, "a slap and a promise," is a bad philosophy.
7. Are you orderly? For orderliness saves time.
8. When you were little boys and girls were you taught to put your playthings away? Do you put your books and school material away regularly now?

9. Do you realize that if you keep your belongings in orderly fashion you have more time for play as well as for work?
10. Can you read the gas meter and the water meter? Are you skillful with hammer and saw? Can you polish furniture and remove spots from furniture and your clothing? What other helpful things can you do in the house?
11. Are you careful not to mutilate the property or belongings of others? In the school room: books? papers? pencils? furniture? Do you waste public utilities—water? gas? electricity—or injure city or State property? Do you feel responsible for property of others?
12. Do you see that there are no scraps of paper or food left after a picnic?

Text:

He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth understanding.—Proverbs 15: 32.

CHAPTER IV

HAVE A HEART

JOE, the fat boy, is one of the most amusing and famous of Dickens' minor characters. When Mr. Wardle wants Joe's attention he says to his guest, Mr. Winkle: "Be good enough to pinch him, sir—in the leg, if you please; nothing else wakes him—thank you. Undo the hamper, Joe."

Whereupon, Joe "rolled off the box," and when ordered, "'Come, hand in the eatables,' he jumped up, and the leaden eyes, which twinkled behind the mountainous cheeks, leered horribly upon the food as he unpacked it from the basket"—cold fowl, tongues, pigeon pie, veal and ham, lobster and salad.

"Gone to sleep again."—At every chance Joe stuffs himself and has to sleep it off like a boa-constrictor.

"'Very extraordinary boy, that,' said Mr. Pickwick. 'Does he always sleep this way?'"

"'Sleep!' said the old gentleman; 'he's always asleep. Goes on errands fast asleep, and snores as he waits at table.'"

"'How very odd!' said Mr. Pickwick.

"'Ah! odd indeed,' returned the old gentleman; 'I'm proud of that boy—wouldn't part with him on any account. He's a natural curiosity!'"

ANIMALS RULED BY INSTINCT

Now, Joe, in making eating his only living interest, is indeed a curiosity among boys and girls. For them life

is divided, like all Gaul in your Latin text, into three parts—body, mind, and heart—instead of being like an animal's—just body.

Below the level of man.—Animals are principally bodies, guided in their self-preservation by instincts that at times suggest a mind, but a mind at its best, so far below the least of man's, that we can hardly think of our dog's being any wiser to-day than the first dog was. At times we declare that our loved dog has a heart too, that he shows it in a thousand ways. But we change our mind when we see him savagely attack a gray squirrel, kill it and gloat over its pitiful remains. We are horrified at what we call his cruelty. We can hardly think of such mad rage as a part of what the psalmist means, when he speaks of the beasts of the forest creeping forth in the darkness to seek their meat from God. But we know, when we think about it, that wild beasts are not *wicked*. They do not know what it is to be wicked. They feel hunger, and they know that one way to satisfy that hunger—is to kill. Only in man's warfare is killing done in "cold blood" with planning. More's the shame to man!

Animal's restraint.—Our dog has become "knowing" through feeling satisfaction or pain. He is affectionate to those he trusts for kindness, wary of those he does not know. He has too little knowledge to have any understanding, too small a brain to have any of what is said to be the greatest thing in the world—a conscience. But an animal's restraint oftentimes serves him better than does a man's conscience. When human beings do those things that are not good for their bodies, like overeating, for example, they rank themselves below the animals in intelligence. They show the lack of restraint of wild beasts who dare not

gorge themselves into a state of helplessness before their enemies.

How instinct restrains even domesticated animals was shown in the conduct of a pet dog. He was visiting where he had to be kept on his leash in the grape arbor and where he was more than abundantly fed by the cook. Knowing when he had enough, even of choice meat and chicken legs, he refused to eat beyond his need, awaiting in impatience the moment he should be free to go and bury the extra bones.

BEYOND INSTINCT

Such restraint lifts an animal as far as instinct can. It still leaves him on the earth, merely self-seeking. It takes what he lacks, a mind, to lift you above being only one of the gang, up to where you think for the *common* good; then another step to where you think of the good of your neighbor for your neighbor's sake. Taking that step shows you have a heart. You have sympathy, you feel with another.

Two in one.—Two sorts of influences wrought upon Jesus: the man-made city with the daily sight of the sordid struggle for existence; the God-made country, with its quieter and cleaner life.

Nazareth was a city where men from the East and West came to trade, where camels passed in great caravans, from the far coast of the Orient, to exchange goods with the merchants from the West, who had brought their articles for trade across the seas to Eastern ports. In Nazareth the boy Jesus had his mind influenced just as boys and girls of to-day are influenced by the passing show in our great cities. He saw the passing show and understood its small value also, with its low standards and opportunity for vice. He had to get

away to think it out. And so he went apart to be alone on the hills above the city. Nazareth supplied the facts; the quiet of nature gave the solution. The head was answered by the heart. That is why Jesus felt early so strongly about his Father's business; that is why he learned, as a boy, to seek comfort in nature and to walk in the fields, noting the beauty of the lilies, watching the life of the birds, seeing God in all his works.

Always searching for God and searching for inspiration in God's ways with all his creatures, Jesus came back from his retreat with God determined to take up his lifework with men. The influence of such close contact with nature is shown in a way that a boy will understand in this newspaper story of the "White House Owls."

Congressmen, deep in discussions involving millions and filled with the views of wiseacres, paused for a moment to-day to hear what "just a kid" had to say about it.

Members of the House committee concerned with the affairs of the District of Columbia, heard 15-year-old Jimmie Bradley, of Washington, tell why the children want appropriations to continue nature study in the schools.

Armed with letters of approval from President Harding, General Pershing, and many other notables, Jimmie, who was foreman of the John Burroughs Club jury which recently decided the White House owls might live, told the committee-men that the study of birds and trees and animals filled "*any regular fellow with a sense of justice.*"

It was the first time, so far as the oldest old-timer could remember, that a youngster had a hearing before a congressional committee.

MEMORY QUOTATION

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife,
We hear thy voice, O Son of man!

In haunts of wretchedness and need,
On shadowed thresholds dark with fears,
From paths where hide the lures of greed,
We catch the vision of thy tears.

—*Frank Mason North.*

STUDY TOPICS

1. Give instances of cruelty in animals even though they are the pets of the family. Give instances of children who are pets in the family but who at times become so animal-like that their cruelty is even greater than that of the animals.
2. How does the conscience act when this human cruelty takes place? How do mothers and fathers help to educate the conscience in little children?
3. What use should a boy or girl make of conscience? If one refuses time after time to obey one's conscience, does it remain as good a conscience?
4. Is there a Lend-a-Hand Society in your town or any other society which helps man to get understanding through adding sympathy to his knowledge?
5. In the fine hymn which you have studied what lines do you like best? Why? Discuss the two verses, and note how each one is a prayer to help us understand our fellowmen.

Text:

Happy is the man . . . that getteth understanding.—Proverbs 3: 13.

CHAPTER V

THE DOCTOR-PREACHER

JOHN THE BAPTIST was a mighty preacher. He warned and denounced and baptized. Jesus sometimes denounced but much more often blessed in word and in healing. The "understanding" that came from his living and from the temptations in the wilderness, led Jesus to know that he could not make *sick* people understand what he meant by the kingdom of God. They were too much occupied with bodily pain to care about the present or future good of their souls. They could not think of anything but of their mere bodily misery.

So, from the very beginning of his ministry, Jesus began his work of making sick bodies well, and pointed the way of healing as the first step toward showing them the Kingdom.

RETAIL AND WHOLESALE

His way has always been followed to a certain degree. The story of the works of mercy and help performed by certain "orders" is the bright spot in the history of the Church of Rome. The labors of love done only here and there by the Sisters of Mercy and the lay brothers, are now performed *wholesale* in social settlements, dispensaries, medical missions, tubercular camps, hospitals for man and beast, by doctors, dentists, Red Cross workers without end; and they are all bringing the Kingdom nearer.

The way Jesus worked.—In spite of Christ's show-

ing the way—by *doing*—strangely enough, it has taken two thousand years to make us realize that often the only kind of practical Christianity for each of us to *start* Christ's kingdom on earth with is to restore health to *one* person, to ourselves first, perhaps. Before Jesus was able to show his Father to a man he had sometimes to first cure that particular man of blindness; before he could make another man hear the story of God's love he had first to cure that particular man of deafness; before he could get a third man's attention he had first to free that man, sick in mind, from the troubles that tormented him.

"One at a time, please." Jesus healed *one* person at *one* time of *one* illness; so he did the woman who was healed by touching his garment. He never healed by the wholesale, never by the crowd. He did not blot out all diseases, nor any one disease. He did not stop an epidemic, nor cause a throng to be faith-cured. Instead of telling a sick person that he was not sick, he healed that sick person: first, in order that the healed one, as an individual, should feel, in being saved from the misery of pain, his personal wish to hope and to have an active share in life; and, second, that the healed one should see in his Healer the symbol of the living God.

JESUS DID NOT BLOT OUT DISEASES

But why did not Christ wipe disease off the earth? First, perhaps, because disease is a part of a larger world than Jesus came to change. "Think not I am come to destroy the law, but to fulfill." Disease is within this law of the natural world. It is one of the many things included in the plan of life, that, looked at *only* on the surface, seem unlovely. We must learn to recognize even germ-disease as a part of the divine plan, just as

we do the decay in plant and animal that is a necessary breaking-down of tissue in a process of using over again, which is wholly in keeping with nature's divine way of wasting nothing.

Removal of disease in general would have involved the setting aside of the forces of the universe, which are God's ways of working. Jesus' ministry came within the fulfilling of the law and had one end—to show a *particular* man the way to live in peace and helpfulness with *his neighbor*.

Learning to live with nature.—But he must, besides, learn how to live in peace and harmony with his neighborhood—with the sun, the rain, the storm, the cold. We cannot fight nature. She is too strong for us. We must learn to get on with her, fit our ways to her ways—use her mighty forces instead of fighting against them. So we build a tail to our windmill—to veer the fans into the wind, agree with it, else the wind would blow the whole mill down instead of pumping our water for us or grinding our corn.

So we do not need to change the laws of nature. We cannot kill all the germs nor stop the winds. We must simply learn how to agree with the germ and manage the winds and live in peace with our neighborhood as well as our neighbor. All science is a kind of Christianity—how to get on with nature for our health's sake; as all Christianity shows how to get on with God and our neighbor for our soul's sake.

ANCIENT HEALTH LAWS

And it is of great interest to see how interwoven with worship of their God are the laws which were plainly written into the Jewish code to compel men to honor the Creator of their bodies.

Jewish laws.—One of the wonders of the Old Testament is the wisdom shown by those who wrote into the law the rules for diet and cleanliness, for physical and moral health. There are rules for preparation of their foods, whether meat or grain; for the sorts of things they may and may not eat together, the washing of vessels, the position of public baths, wash-houses or tanneries—all matters of religious consideration, as they should be in all civilized countries.

Greek and Roman laws.—Strange as it may seem, aside from the laws concerning health which the Hebrews connected with their social and religious life, the nations of the world, until this last century, paid little attention to the laws of health. Of course the Greeks gave great care to the individual body, delighting in its form and reveling in its beauty and strength.

So too though the Romans were famous for personal cleanliness, nowhere in their writings do we find any special attention paid to public health; the result is that the average physical life always remained at a low point with the vast majority of Greek and Roman people. Even as late as colonial days the "King's Touch" was held a cure for scrofula, while receipts to cure smallpox and fevers were for the most part based upon the manufacture of powder produced from "baking live toads in an earthen pot in the open air."

In saying that Jesus was subject to his parents, we can in imagination picture the boy safeguarded from bodily ill by absolute obedience to the carefully detailed health rules of his nation, growing handsome and fine in his body even while the wondering and oft-time puzzled Mary, his mother, kept buried in her heart the strange sayings that linked her manger-cradled Son with God himself.

MEMORY QUOTATION

Hark, the voice of Jesus calling:
"Who will go and work to-day?
Fields are white, and harvests waiting,
Who will bear the sheaves away?"
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
"Here am I, send me, send me"?

Let none hear you idly saying,
"There is nothing I can do,"
While the souls of men are dying,
And the Master calls for you:
Take the task he gives you gladly;
Let his work your pleasure be;
Answer quickly when he calleth,
"Here am I, send me, send me."

—*Daniel March.*

STUDY TOPICS

1. Find the text, Matthew, chapter 4, and read it.
2. Can you find the Sea of Galilee on the map?
3. Name the four brethren whom Jesus called away from their fishing to follow him.
4. And what did he show them?
5. What was it called when he healed the sick and dying?
6. Give an instance from the life of Jesus showing him bringing joy and gladness; forgiving those who had wronged him.
7. What modern disciples of Jesus are constantly at work furthering his kingdom by bringing health to those who are sick and dying?
8. How did Pasteur show his Christlikeness? the Red Cross nurse?

9. Name the men and women you know who are "carrying on" the wonderful work begun by Jesus in his cures of blindness and deafness, and with men of palsy and insane people.
10. Have you institutions and hospitals in your town which are carrying on the work of Jesus? What have you done to help these institutions and hospitals? What are their needs?
11. Can you think of any ways in which you can do a service of comfort in your recreation time on Saturday or Sunday?

Text:

And Jesus went about all Galilee, teaching in the synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.—Matthew 4: 23.

CHAPTER VI

THE BORN LEADER

JESUS possessed the qualities essential for leadership: open-mindedness, critical judgment, vision, and courage. He saw much; he understood what he saw; he imagined; he dared. He was born a leader, safe and sane. We may be sure that Jesus' body did not hinder his work. It was a healthy and fit dwelling place for his mind. His mind was also healthy and had a good cutting edge, made keener by reflection. He thought while he learned, and came to know more than he was taught. Much of his wisdom came out of the acquaintance with familiar things that *all* leaders must know. He dared say what he thought, because he believed he was right. His belief in himself led others to trust him.

GROWING INTO LEADERSHIP

Jesus did not assume leadership until he was thirty years old—a man old enough to be safe and young enough to be enthusiastic. He was neither rash nor timid. He had seen enough of life to know how all sorts and conditions of men think and live at their best and at their worst. He had lived that wholesome boy's life close to nature that keeps a boy sensitive and alert in body. Jesus knew the habits of wild creatures, the haunts and properties of the wild flowers.

Breadth.—This lore of the out-of-doors kept him simple while it made him intelligent, and it comforted him for the artificiality of trafficking Nazareth. It gave him a sense of justice. It was a great thing that when

he needed to get away from the crowd he could quickly mount through Nazareth's narrow streets to the highest plateau of the hills and look out upon a scene of grandeur that stretched away on all sides. Moreover, Jesus was rich in the Old-Testament learning that made up the whole of education to a Jew of his time.

Courage.—Of the courage that means ability to stand against a whole world of differing belief, Jesus is, in life and death, the supreme example. He was the embodiment of the courage that fears not those that have power to kill the body, for he had become fully persuaded in his own mind what the purpose of his life was to be; and, knowing that he had to give an account of himself to God, he reckoned mere physical suffering as naught.

Sensitiveness.—But the wounds of a friend meant to Jesus what they mean to any other being of fine sensitiveness. They drew drops of blood and the cry, "Let this cup pass." Of all his qualities that fitted him for leadership this sensitiveness was perhaps the most essential. His own fine feeling was the source of his imagination. Without imagination there could not have been the human sympathy that in him binds man to God.

LEADERSHIP THAT LASTS

To-day we are able to see what the leadership, inspiration, and direct commands of Jesus have actually amounted to. Not always do we *recognize* that he is the leader. Not always do we know that the good work is being done through his direct inspiration; but all the time, year in and year out, century in and century out, here a little, there a little, his promise has been kept.

"For without me you can do nothing." His word has always been present in every free-will act of selflessness,

not because we have chosen him, but because he has graciously chosen us to be his agents, doing the work he came to do.

Circling the earth.—"Heal the sick." How far has Jesus' example as healer of the sick reached? Let the hospitals and the dispensaries answer. More effectively than in his own time, in far Galilee, does Jesus work to-day through doctor and nurse supported by gifts of Christian men and women. When we read about the world-wide research work of scientists for discovering the nature and cure of disease, we begin to realize how far the spirit of Jesus has gone toward circling the earth.

"Cleanse the lepers."—Since that day when Jesus felt the touch of the hand of the leper on the hem of his garment, what has his spirit been doing for lepers? Answer: Father Damien. How have fevers and mental diseases been humanely treated by disciples who have followed in his footsteps and longed to cast out devils—devils of drunkenness and passion, epilepsy and insanity! The study of cause and cure of disease that is going on not only in our own country but all over the world is spoken of as *scientific investigation* and *scientific treatment*. What is science but "the Spirit of Truth" which proceedeth from the Father? "He shall testify of me, and ye shall also bear witness!"

World without end.—But why this search for truth? Why attempt to cure these people? Why care? Why try to relieve this suffering? Because we must bear witness, because He has chosen us to bear fruit. Jesus worked among the deaf, the dumb, the blind. Do we not find his leadership still alive, alive and very active in this twentieth century, in the schools for the training of every sort of afflicted people? The Comforter, through educa-

tion, brings to them the satisfaction of work and play and love and worship, so that through their school work they forget their handicaps and rejoice that they have been made in the divine image, with gifts of the Spirit in their nature that prompt them to pass on to others what they can spare from their own broken lives.

MEMORY QUOTATION

Dare to do right! Dare to be true!
You have a work that no other can do;
Do it so bravely, so kindly, so well,
Angels will hasten the story to tell.

Chorus

Dare, dare, dare to do right!
Dare, dare, dare to be true!
Dare to do right, dare to be true!

Dare to do right! Dare to be true!
Other men's failures can never save you.
Stand by your conscience, your honor, your faith;
Stand like a hero and battle till death.

STUDY TOPICS

1. In what ways is the leadership of Jesus a challenge and an example?
2. What are the qualities of a good leader to-day? Are the same qualities necessary for leadership in a boy in school as those for a man in business?
3. Is a woman successful outside her home likely to have the same qualities as the mother successful with her children?
4. What is real leadership, in a school like this, for both boys and girls?

5. Is standing by your honor, your conscience, and your faith likely to make a hero of you?
6. What does the line, "Keep the great judgment seat always in view" mean to you in everyday life?
7. Is your conscience every year growing more and more a judgment seat before which you bring your conduct and character for criticism?
8. Look up the story of Father Damien.

Text:

To him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out.

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.—John 10: 3, 4.

CHAPTER VII

HEALTH AND HEAVEN

THE Great War revealed many terrible things still afflicting human nature, things that we thought were almost cured. It was an awful shock to our easy conscience and complacency to know that men could plan to put through, in this late day, so hideous a thing as world conquest at any cost, even at the cost of civilization itself. America, as soon as she knew that this was the plan of the enemy, sprang to arms as the only way to meet the foe.

PHYSICALLY UNPREPARED

Then we Americans had a sight of our physical unfitness that fairly staggered *us*, if it did not the whole world. Every fourth man who came up for examination under the selective draft law was found physically unfit for his part in the World War. Some defect or disease made every fourth man a candidate for a hospital rather than a battle line; and actually, before this nation could fight, it had to be physically cured. The cost in money of this curing was enormous, the cost in time and power was appalling. Many could never be cured.

Now, if this is the condition among young men at the very prime of life, what must be the constant loss in money and accomplishment among all of us the country over? Surely, sick people can never bring in the kingdom of heaven, nor do any first-rate work of any kind. We must learn the morality of being well; and we must learn the efficiency of keeping well, as well as the economy

and joy of it. Every day in the year three millions of our people in the United States are sick.

Jesus' way.—"Heal the sick" was the first order Jesus gave his disciples as he sent them 'out to preach the gospel—the "good news"—of the *better* mind and the *better* spirit that were to lead to a *better* body for the sick and afflicted. And more and more the foreign missionaries are finding that to "get results" they must follow Jesus' way *exactly*—of first healing those they would convert. So now the *medical* missionary often goes first; the *teaching* missionary, second; and the *preaching* missionary goes third. To be wholly effective all three must often be combined in one.

In Jesus' healing and restoring to physical vigor we have a foreshadowing of what his first disciples would always have to make a large part of their work. To get a full understanding of the practical side of Jesus' mission, read at one sitting those three chapters of Matthew, —the fifth, sixth, and seventh—that make up the Sermon on the Mount. Then turn back to the twentieth chapter of Exodus to see how Jesus dared add his gospel of physical and social health to those sacred commandments of God for promoting individual health that were given through Moses to the Israelites in the wilderness.

THE SERMON ON THE MOUNT AND THE COMMANDMENTS

The Commandments were the old revelation of what should be man's attitude toward God and toward his fellow men. They were mostly *don'ts*. The only commandment that was not given as prohibition or warning is the fifth, called "the commandment with promise," which urges the honoring of father and mother as a possible condition of long life. The other nine are "Thou

shalt nots," together making up what up to Jesus' time was the most nearly perfect expression known as a guide to the conduct of man. They are still as flawless in form as when they came from the hand of God. But they are "don'ts," and are cold.

It took Jesus' "*Do* unto others as ye would that men should do to you" to complete the old law and warm it up and start the world on a better way. Among other things to do, Jesus bade his followers to love their enemies and to do good in return for evil and to see themselves blessed in being meek, modest, and merciful; in being pure in heart, or poor in spirit; in being peacemakers or those persecuted for righteousness' sake. These are altogether a new set of virtues from those negative ones of the tables of stone, which bade the faithful to keep from doing offense.

The new commandment.—The teaching of the new commandment was to suffer without hitting back, and, more than all else, *go out of your way* to do good. The old way of being good was to abstain from evil. It was the way of the Levite who passed by on the other side from the man who had fallen among thieves. The new way was *to do*: as it says in the tenth chapter of Matthew, where Jesus bids his disciples to go preach that the kingdom of heaven is at hand, and adds, without a pause, "Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give." It sounds almost as if health and heaven were one, as, indeed, to the sick they seem to be.

Later he said to his disciples,

I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit.

The fruit of well bodies and clean souls is meant. And he goes on further to say,

Ye have not chosen me, but I have chosen you and ordained you, that you should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you.

Again, the fruit was healing bodies, minds, and souls.

The Comforter.—Moreover, he promised them the Comforter that is to come, “whom I will send unto you from the Father, even the Spirit of Truth, which proceedeth from the Father. . . .”

It has been nearly two thousand years since Jesus lived among his disciples. Has the promise been kept? Has the Comforter come? Whether we call the Comforter the Holy Ghost or the Spirit of Love or the Spirit of Truth really matters but little in comparison with whether the promise is being kept. One generation of disciples after another has been trying to express the Holy Spirit. “He was the vine and they the branches.” They, like the new growth in a grape vine, bore the fruit, and are still bearing it. One century after another has found many men who were ready, like James and John and Peter, to try in their human way to carry out commands which Jesus made in those three short years while he preached his strange doctrine of love and helpfulness. The carrying out of his commands restores the sick—some of them sick of body; others, sick of mind; still others, sick of soul. The healing of one often restores all three. To-day it may take the family doctor to start the cure, the specialist to hasten it, and the minister to complete it, but all are “bringing forth fruit” as Jesus told his followers to do.

MEMORY QUOTATION

STRENGTH AND GRACE

The oaks are green, the maples gay,
The blithe birds sing the bright day long;
The pines are green and gay as they,
And full of murmuring song.

The oaks are bare, the maples stark;
The birds to warmer lands have flown;
The pines are green and singing—Hark!
Their song makes sweeter moan.

For summer rich and winter lean,
O pine-tree stalwart, straight and strong,
Give me the strength that keeps thee green,
The grace that gives thee song.

—Dallas Lore Sharp.

STUDY TOPICS

1. Why do we still need "don'ts"?
2. How far can we do away with "don'ts"?
3. What "don'ts" have you already outgrown?
4. Why is "understanding" necessary before a child can do away with "don'ts"?
5. What "do's" have become second nature to you?
6. As we become able and willing to follow the thoughts of Jesus are we becoming his disciples?
7. What was his charge to the disciples?
8. What is a charge? Look in the dictionary for the "charge" to the jury.
9. In what way are you a practical disciple—giving time or money to institutions which need your assistance?
10. Have you ever carried out the charge of Jesus to his disciples in connection with any hospital where you

have sent flowers? (It is in such simple ways that one begins to fulfill the work set forth by Jesus for his disciples to carry on.)

11. Just what did Jesus say about the Comforter's coming?
12. Is it just as important for the nation to have men and women of strong bodies in times of peace as in times of war? Are you building your body so you could pass for "service"?

Text:

And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

—Matthew 10: 7, 8.

CHAPTER VIII

"THE CARD ON THE HOUSE"

"THERE'S a card on the house," one of the children whispered as we rode by. The very whisper was full of awe and fear. The red card, telling all who approached that scarlet fever was in that house, burned like the eye of some terrible animal in the dark.

MEMBERS ONE OF ANOTHER

That card is something belonging to this later day, and this later thing that it stands for is "community feeling." We have learned that in sickness the whole community is one, that the sickness of any member is the possible sickness of all.

So we isolate that sick person if the disease is "catching," and we put a card near the door to warn all comers away—not for the sake of the sick person, but for the sake of the well persons. The people in that house of sickness, and the doctor attending the patient, and the board of health of that town, all work together to protect the well persons from getting the disease.

For the common good.—That is a great advance in social well-being. When that same spirit takes hold of the good things to help everybody in the neighborhood to get a share of them—"to pass them around"—as it now takes hold of the evil things to keep everybody from getting any of them—then heaven will not be far away from earth, and we shall have replaced the Old-Testa-

ment standard of *not harming* by the New-Testament standard of *helping*.

Our value as persons is measured by just how far we take our part as living, sharing, working members of our home, school, or community.

In reality there is no such case as a human, living being that equals zero, unless he be so complete a hermit as to be beyond any human relationship. Even one who stands silent on the side-lines, watching a tug-of-war, expresses something by his very presence. The interest that draws him to watch the contest counts him one in the crowd at least. He is an influence in the all-pull-together for or against his own side.

Community value.—In like way you are bound to be a part of the community health program. Whether you are positive or negative in supporting health measures, you can never be without influence over the lives of those about you, since you may, at least, be a means of passing on a contagious disease, even without yourself suffering from it.

INDIVIDUALITY OF DISEASE

Every disease is as individual as any species of animal or plant in its growth. Particular laws govern the appearance, spread, or check of each sort of disease. Cleanliness is almost a preventive of most diseases. But few persons outside of those trained in "hospital cleanliness" know the meaning of the word "clean" any more than they do of how much is required in toilsome and persistent study to find out the nature of a given disease and the way to prevent its spread.

Typhoid germs can be spread only by neglect to care properly for body waste. This is done most often by throwing the waste, which contains the germs from a

sick person where it can find its way into drinking water, either by means of wells or streams, or into milk through use of infected water in the process of cleaning the containers.

Preventive treatment.—More is being done than ever before to discover the secrets of preventive treatment and turn them into wholesale life-saving. Many an investigator has found that his way of “living unto the Lord” involves a life spent in a laboratory, studying a particular disease germ and the problem of how to make it harmless. This is one way to bear another’s burden.

Perhaps doing your part of “bearing” consists in helping to bring the kingdom of heaven to pass through the ministry of preventive treatment and so *keeping many* persons from having fevers instead of curing a *few* that do have them. The question, Which is greater, prevention or cure? is answered by the old saying, “An ounce of prevention is worth a pound of cure”—a saying that was coined long before modern preventive medicine was dreamed of.

But perhaps your part of “bearing,” as a sign of love to your neighbor, is to find out how all things in nature may work together for good to those who love God by serving their fellow men. In time you may be the means through science of showing a way to meet and overcome some of those forces which are called evil only because we cannot control them yet. Investigators are gradually finding a cure for one disease after another that attacks plant, animal, or man. Nature’s cure is in nature. And God is working through nature even before our eyes.

MEMORY QUOTATION

Fight the good fight with all thy might,
Christ is thy strength, and Christ thy right;
Lay hold on life, and it shall be
Thy joy and crown eternally.

Run the straight race through God's good grace,
Lift up thine eyes, and seek his face;
Life with its way before us lies,
Christ is the path, and Christ the prize.

—*John S. B. Monsell.*

STUDY TOPICS

1. According to to-day's lesson no one can live for himself only, yet we find many selfish persons in the world. Explain the reason for this.
2. What is real selfishness?
3. What is selflessness?
4. How can you develop yourself so that you may be of value to your school and community?
5. Name some of the great personages of the world who have highly developed their powers for the sake of humanity.
6. Look up in the encyclopedia the story of Buddha and note his selflessness. Also look for the cause of the failure which the Prophet of Islam met as he established Mohammedanism. Also try to discuss what Confucius thought of the selfishness of people in his Code of Ethics.
7. After examining the characteristics concerning the selflessness of these great religious leaders, compare what you have obtained with your knowledge of the self-forgetfulness of Jesus, and at the same time his perfect selfness—for he was supremely a great soul even in the moment of sacrifice.

8. What is your community value? How much are you worth to your neighbors?
9. In what other ways than health have you begun to take part in living for others?
10. Think of the men and women whom you know who are "all-pull-together" kind of people. Are the boys and girls that you play with the "pull-together" kind of girls and boys who are on the side of good rather than working with a gang that carries mischief over into misdemeanor?
11. What does it mean to "lay hold on life"?
12. Make a list of the men whom you know who have laid hold on life and helped bear one another's burdens—doctors, ministers, school-teachers, one after another. Men of service are living about you who fight the good fight. It is right that we should recognize them as disciples of Christ.
13. It is said by health authorities that of the three million people sick in our midst on any day in the year, fully one half might have kept well by obeying the simplest laws of right living. What lessons can you draw from this?

Text:

For none of us liveth to himself, and no man dieth to himself.

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.—Romans 14: 7, 8.

CHAPTER IX

THE COATED TONGUE

"HELLO, Sonny! So you aren't feeling quite up to scratch! Too much swimming and green apples, hey? Well, well, too bad! Now, *first*, let me see your tongue. Coated, eh? Now for your wrist!"

The doctor runs you over with his practiced eye, and, turning to your mother, says, "A little fever—nothing alarming, but we'd better keep Sonny in bed for a day or two, for that coated tongue is a sure sign of something wrong somewhere inside."

THE KING'S ENGLISH

And just so with another kind of coated tongue—the tongue that uses the poor street talk; that is a sure sign of something wrong somewhere inside of your home or school or both, a sure sign of mental or educational ill health.

Words fitly spoken.—A clean tongue uses the King's English—the pure, fine, apt words of our language, one of the most powerful and beautiful languages in the world. For there can be no great leadership in America without great command of good English. "Never spake man like this man," they said of Jesus. One of his most wonderful powers was his ability to use clean, pointed, lovely language. This is something we must all work to acquire, for, as Solomon says, "A word fitly spoken is like apples of gold in pictures of silver." What one lad's "better English" was to him (and might be to you), you can find out in *The Americanization of Edward Bok*, a

book that might well lead your own Christmas book list. Chapters five and six, which tell of Edward's trip, his "summer vacation, taken in the winter," to New England when he was still in his teens, should be more stirring to any American boy or girl than the *Arabian Nights* or *Robinson Crusoe*.

It was young Bok's appealing use of vivid English that most of all brought courtesy and friendship to him from the great New-England writers, Dr. Holmes and Longfellow, Phillips Brooks, and from the great in every walk of life, whether generals, Presidents, or preachers. Not only his bright, earnest, eager ways won him friends, but more than all else his frank, intelligent, healthy, healthful speech—in tone, enunciation, and word choice.

WHAT JESUS TALKED ABOUT

Jesus was what we should all call a good talker. For three years he went about talking on just one subject: how people should live together in helpful love before saying anything about their love to God. "First be reconciled to your brother, and then come and offer thy gift." For the three years the interest in this new kind of love grew so much that those who did not believe such talk "safe" succeeded in putting the talker to death, even though the crowd heard him gladly.

They heard him gladly even if only because he was a clever talker. Read how he made the lawyer, who had come to catch him, answer his own question, "Who is my neighbor?" and define *neighbor* as "he that showed mercy," in that story in the tenth chapter of Luke.

Jesus had a keen mind as well as a tender heart. The great number of familiar sayings of his that in translation have become the stock phrases of English speech prove how true it is that never man spake like this Man.

The use of the parable.—But while we cannot help using his words, Jesus' manner of speaking in parables has seemed almost too sacred to be made use of, except rarely, in speech or writing. This use of parables enabled Jesus to talk directly to the conscience of the individual, but left the individual to make his own application of the story. "A sower went forth to sow" could hurt no one's feelings, but could make a very personal appeal through its story interest. So to Jesus speech was an art—in his use the divinest art known to man. It was something worth his taking thought for.

Typical sayings.—Study his words as words, his figures of speech, his plain, simple, earnest utterances as of one who has something to say, something he believes in devoutly, and something he must make very plain, so that all who hear may understand. Where else in human speech is anything so beautiful as "Suffer little children," "In my Father's house," "The lilies of the field," "All thine are mine," "Father, the hour is come," "In the world ye shall have tribulations, but be of good cheer, I have overcome the world"? Where will you find anything so brave, so simple, as, when, in the hour of betrayal, Jesus asked, "Whom seek ye?" and they answered him, "Jesus of Nazareth," Jesus said unto them, "I am he"?

Such simple honesty and dignity gives meaning to his urging that talk be "aye, aye and nay, nay—swearing by nothing." But Jesus could be *forceful* as well as simple, as, where in that marvelous prayer to God in behalf of his disciples, John 17, he says, "Those that thou gavest me I have kept, . . . and none of them is lost, but the son of perdition [Judas]," hastening to soften it by adding, "that the scriptures might be fulfilled."

Committing his words to memory.—If you are really to know Jesus Christ, you must learn, word for word, much of what he said, because only by saying his words as well as thinking his thoughts can you truly know him whose speech was, indeed, the “shadow of his character.”

SPEECH THE SHADOW OF CHARACTER

If you wish your speech, as shadow of your character, to do you credit, you will have to make it, *first*, correct in English form; *second*, exact in choice of words—as a mechanic would select a particular tool; *third*, strong, solidly built up as a piece of steel structure; *fourth*, fine in tone as a lovely song.

Jazz talk.—Much of the speech we hear is just the cheap “jazz” talk made up of an incoherent jumble of words and phrases that are about as much like “the King’s English”—which is fit English in which to address the King—as a pile of old boards is like a house. The origin of the very word “slang” is suggestive. It comes from the Norwegian *Slengja Kjeften*—“sling the jaw,” meaning, using abusive language. A person uses a word or a phrase in a new and striking way. He is admired for his originality and the form is copied until his bright saying becomes, repeated till the thousand-thousandth time, little more than a parrot’s talk—hit or miss in its application. In time “good” slang becomes part of English speech, while “poor” slang survives in the alleys or is lost. The greatest objection to the use of slang is that it makes your talk just like every other boy’s or girl’s. You have no speech distinction, and in time your whole talk is a set of street terms bounded by “sure” and “gee” if you are a boy, and by “a peach” and “a scream” if you are a girl.

MEMORY QUOTATION

Lord, speak to me, that I may speak
In living echoes of thy tone.
As thou hast sought, so let me seek,
Thy erring children lost and lone.

O teach me, Lord, that I may teach
The precious things thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

—*Frances R. Havergal.*

STUDY TOPICS

1. As we talk with strangers, why are we careful of our speech?
2. Why, when writing to our friends, are we particular about our choice of words?
3. Why is plain, simple, earnest address so important?
4. What authors do you read again and again because you like their way of saying things?
5. Name any other books that convey to you in any measure the same simple, direct qualities as those contained in the Bible.
6. How about your speech at home? at school? on the playground? Is it always clean? Does it give you a good character? Place yourself among those who speak as if they had birth and rearing, that is, among well-bred, well-spoken people. Do you try to speak intelligently, correctly, worthy of the best your birth can call for, or are you willing to be judged by street talk—incorrect, crude, coarse, profane, guttural?

Text:

The officers answered, Never man spake like this man.—John 7: 46.

CHAPTER X

WHO ARE YOU ?

ALONG with your character there goes your *personality*, which is the single outstanding quality, or the combination of qualities, that makes up *you*, and which is essential to success, whatever way you plan to make your living, whether as doctor, artisan, teacher, or otherwise.

YOU YOURSELF

Occasionally a personality seems expressed in one word. That word may be kindness, aggressiveness, frankness, open-mindedness, or narrow-mindedness. In ordinary cases personality must first be expressed in looks and manners—in dress, walk, facial expression, speech, voice—the characteristics that stand out so strongly as to make the only *you* to the passing acquaintance, however different you may be to your close friends.

The first “you.”—Does your clothing express your mind as well as your taste? Or is it an accident—not *you* at all, because perhaps you are not free to choose it? Is your walk the result of wearing wrong shoes? of much free walking and play? Or, if a girl, of high-heeled hobbling with the mincing step of self-consciousness? Again, as a girl, do you need a veil to hide your skin? Or, whether boy or girl, does its natural, clean freshness and warm glow of health make glad the day for the stranger who meets you swinging along to school?

If you opened your mouth would your voice, in tone and quality, and your words as well, belie to the stranger

your good taste as expressed in dress? Would your speech be your worst enemy or your best friend? Finally, do you carry about with you a face of glowing cheer that would make appropriate "Sunny Jim" or "Sunshine" for your nickname? Or is it with a "vinegar aspect" that you forward face the world?

The second "you."—Then, if you were on your way to apply for a position to the very person you had met on your morning walk, you would each look the other over for a further valuation. Your possible employer would estimate your fitness for his service quite regardless of the first impression of your attractiveness or unattractiveness. Now, the questions are: Is your dress suitable? Is your voice well modulated? Do your feet and your hands and hair serve their purpose as feet and hands and hair or do they point like signposts to a freak brain? Then, your manners: Do you know the proprieties? Do you make use of what you know of polite usage, and do you care enough about the conventions to take pains to meet them, regarding them as so much necessary oil on the social waters? Are you quick to take a hint on a point of etiquette? Are you tactful as well as kind in your heart? Are you truly well bred, caring to be so, as well as to appear so? Do you know that "manners are the man"—and the woman too—and the boy and girl as well?

The real "you."—Before your case is settled your possible employer will have more serious things to consider than to think whether he could do his best work with you in the same room or even in the next room. How far could you go toward meeting his need? Before all else, ready intelligence of the sort he is willing to pay for measures your worth to him. Ability to write a letter that does credit to his office, a letter that in form,

phrase, and spelling is better than he knows he could write, will be of more consequence than the length of your skirt or the crease in your trousers, more than the quality even of your temper or of your manners.

"Quickness in the uptake" will sometimes give you a new business value, just as will the perseverance that promptly places you among the skilled ones who *do* while others are hesitating. Meanwhile, by knowing what you want, you are quick of decision where a choice is to be made and quick in deciding how the thing is to be done. This quick decision is the mainspring of initiative which soon means working for yourself—sailing under your own canvas. You have become master of yourself, a leader that proves his capacity for leadership by carrying out his plans.

"TIME OUT"

Now, provided with education and personality, and backed by the character that means the honesty, faithfulness, and loyalty essential to business life, one thing more is most desirable—health. Without a sound body there cannot be fullness of life, even though many great men have been invalids. Darwin was an invalid; Edison is deaf; but still Darwin was able to do a full man's work, and so is Edison. But only unusual gifts in some particular direction could have made up for their physical defects. And who can say how much more work, how much better work, these men might have done had they not been handicapped by ill-health? On the other hand, how many times has not this same physical handicap operated to develop other powers, often higher ones, than those that the invalid might in full health have cultivated?

Good vitality.—But, in spite of many exceptions, health may be reckoned as essential to success. Your

employer demands literally a clean bill of health. He knows that without health your enthusiasm would be lacking, your temper might be irritable, your strength give out at a critical moment, and you would be a weight to his work—about as valuable as a stalled elevator. Reasonably he expects you to observe the rules making for health: suitable food, abundant water inside and out, fresh air and plenty of outdoor exercise, and the rules for safeguarding against illness which have for the corner stone regular sleep of eight hours in the twenty-four for “grown-ups,” *nine* hours, for those *under* fourteen.

Social health.—Besides physical health you must have the social health which is expressed in wholesome friendships. In order to be your complete self, surely you must have friends. You must be a friend to many. The man who “flocks alone” is not for business. Just as their fathers and mothers like to get together to compete and to compare notes, so do boys and girls. Some of those we enjoy most are those who stimulate our thinking, or our ambition, or our daring. What sort of an assemblage would your best friends make? Do they do your taste credit? Do you do credit to their taste? Are you loyal? Are they loyal in time of need? Are they friends you will wish to keep always? Do both you and they realize that the right sort of friends go far to help us live at our best?

MEMORY QUOTATION

PERSONALITY

Now what is your niche in the mind of the boy
Who met you yesterday?
He figured you out and labeled you,
And carefully filed you away.

Are you on the list as one to respect,
Or one to be ignored?
Does he think you're the kind that's sure to win,
Or the kind that's quickly floored?

The things you said—were they those that stick,
Or the kind that fade and die?
The story you told—did you tell it your best?
If not, I wonder why?

Your knowledge of things in this world of ours—
Did you make that knowledge clear?
Did you make it sound to the listener
As though it were good to hear?

Did you mean right down in your heart of hearts
The things that you then expressed?
Or—was it the word of a better boy
In a clumsier language dressed?

Think! What is your niche in the mind of the boy
Who met you yesterday,
Who figured you out and labeled you,
And carefully filed you away?

—Adapted from Author Unknown.

STUDY TOPICS

1. Washington, Lincoln, Webster, Joan of Arc, Florence Nightingale, Mary Lyon: name others whose leadership and great ideas have made them famous, but who would not have been so famous had they not been gifted with "personality." Other persons have been famous—Galileo, Newton, Watts the inventor, and Watts the great painter—but the world knows them less through their personality than for their work.

2. The important thing in to-day's lesson is the value of personality. Besides being a good girl or a good boy, have you the personality that makes others *want* to be good?
3. Can personality be cultivated?
4. Do the things you say stand for yourself or for someone else?
5. Is your talk convincing? Is your knowledge exact?
6. Is your heart so true that "what you say is the positive truth"?
7. What great personalities have inspired you?
8. What characteristics are the outstanding ones of these personalities?
9. Sir Philip Sidney was called by Queen Elizabeth, "the jewel of my dominions." What is the meaning of Sir Philip's definition of a gentleman, "high erected thoughts seated in a heart of courtesy"?
10. What kind of personality do you think Jesus had? What is the evidence?

Text:

Watch ye, stand fast in the faith, quit you like men, be strong.—1 Corinthians 16: 13.

II

WEALTH OF MONEY, TIME, OPPORTUNITY

CHAPTER XI

THE LABORER IS WORTHY OF HIS HIRE

THE first group of chapters in *Living at Our Best* takes up "Health," under the three heads, namely, physical, mental, and spiritual—the health of yourself, your home, your school and your neighborhood, whether country, village, town, or city. It may be summed up as *body-mind-and-soul wealth*, while this section may be summed up as *financial health*.

We now want to consider material wealth, the reason for earning our living, how to choose the way of earning our living, and how to share that living generously with others while serving our best needs. In America we have a way of saying, "What does he do?" implying that every man is expected to work at some particular thing. We regard it as honorable, besides usually being necessary, that a man have "a visible means of support," even though he do no more than to take care of the fortune left him.

Let all work.—This *expecting* a man to work is one of the best signs of our nation's health. Work alone can save us from that dangerous division into classes of workers, idlers, and those who "live by their wits." American women more and more are finding, as American men always have done, that earning a living may be the best game in the world. The game is worth more than the money earned, which often from a distance seems the only reward for work. The reward is in the

very doing of something which exercises muscles and brains that were meant to be used.

EARNING AWAKENS RESPONSIBILITY

One of the most valuable by-products of earning is the sense of responsibility it awakens.

The slacker brother.—A young man who has lately brought disgrace to his highly esteemed family is less concerned than his family or friends. He has left it to them to keep him out of prison. His manner said, "If you don't want a jail bird in your family, you had better look alive!"

What is the trouble with this young man? Simply this: he has never taken his part in helping to keep up the home, left without a head through the father's early death. He fell back on the others to hold the family together. Loyal family pride and generous spirit held them to keeping up appearances and giving the idler a good time. And now in order to save this petted brother from being "sent up," the family has to pay court costs and lawyer's fees out of the savings that were to buy a Ford. Meanwhile their mother is prostrated and the family closet is provided forever with a "skeleton" by one who does not know the *price* of home and an honorable place in the world.

The love of money.—Paul said, "The love of money is the root of all evil." This, of course, means the love of money for its own sake, or the prizing it above things which should come ahead of it. Money stands only for the power to possess things we desire, things which often are neither good nor bad in themselves, but are good or bad only as they are used ill or well. Money is a great good, but we must guard against acting as if money were the *root of all good*, since it is only a convenient way

of letting a small thing in our pocket stand ready to be changed for the thing we want, whether it is a book or a concert ticket, a draft horse or an airplane. Money is only an exchange.

PHYSICAL LIFE THE FOUNDATION OF SPIRITUAL LIFE

Did you ever wonder how it happened that Jesus chose to earn his living by a trade that kept him living as a workman with ordinary people instead of becoming at once a boy-preacher like boy-preachers of recent years? Why did this Jesus of Nazareth not begin at twelve instead of at thirty to build his "temple not made with hands"? Simply because he was not ready. He knew that he had to make his physical life the basis for his spiritual life in order to understand and to sympathize with the feelings of those he wished to help; and that he must have all his powers of mind and soul at their best before he was ready to undertake his work in the world.

A man among men.—Jesus knew that his own "kingdom of righteousness," which he had come to establish, would be best helped on by his living and doing the day's work of a real everyday man. He was content to be a man among men, to do his day's work, and to take his day's pay. As a practical man who knew what he had to say and how to say it to the kind of people who made up his hearers, he used the flowers, birds, and people at their tasks to illustrate his talk.

It is out of this very experience as a worker and an *earner* that he urged his disciples to go their ways as laborers to the harvest and to expect hospitality among those they helped, since the laborer for the Kingdom is worthy of his hire—his pay envelope—just as he himself, the carpenter, had been worthy of his wage. "Go not

from house to house," he bade his disciples, implying not like beggars, like those asking for alms, since honest work is honorable. Receiving pay is good business—and also is honorable.

Sharing the common lot.—Jesus' work as a carpenter supplied him his understanding for leading those with whom he would share joy, sorrow, and the day's work. We all know that a complete knowledge of even a criminal's heredity and environment would lead many besides Jesus to a desire to help rather than to condemn. Jesus' *sharing* was essential to his *leading*. Sharing meant earning as an incident to living and working with those he helped.

MEMORY QUOTATION

Work, for the night is coming,
Work through the morning hours;
Work, while the dew is sparkling,
Work 'mid springing flowers:
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done.

Work, for the night is coming,
Work through the sunny noon;
Fill brightest hours with labor,
Rest comes sure and soon:
Give every flying minute
Something to keep in store:
Work, for the night is coming,
When man works no more.

—Mrs. A. L. Coghill.

STUDY TOPICS

1. Is any boy or girl in normal health who does not wish to work and earn? Name six slothful animals. How do they live?
2. What is the "parasite class"? On what trees is the mistletoe a parasite? Name three other parasites—plants or animals.
3. Under what conditions does a girl living at home earn "her keep"?
4. Is there any difference in honor between work of brain and work of muscle?
5. Why can money not be the root of all good?
6. Is there such a thing as "tainted money"?
7. Why does money mean so much to the very poor? to the very rich?
8. Who is our Cæsar? In what form do we render anything unto Cæsar? How are we tempted to cheat Cæsar?
9. As we come to know the meaning of "citizenship" shall we be more or less likely to cheat Cæsar?
10. Why, if we do not render to Cæsar those things which are Cæsar's, shall we be unlikely to render to God the things which are God's?
11. Is anybody exempt from being on hire to somebody or something?
12. How can a rich man's wealth *own him*?
13. Compare the story of the slacker brother with the story of Horace Mann's boyhood.
14. How much money have you ever earned? Do you especially prize money that you have earned?

Text:

The laborer is worthy of his hire.—Luke 10: 7.

CHAPTER XII

MONEY IS DEFENSE

WE often forget, while we talk about money, that we really want the money only because it helps on toward those "things not made with hands," which are the real values in a well-balanced life.

All of us want *leisure*, not only for play in exercise of mind and muscle, but for refreshing and quickening our bodies and our souls. We want *education* in order to be intelligent for our own sake, but even more that we may be intelligent companions. We want to cultivate our *skill* in athletics, in music, or in art, quite as much in order to share our *personality* with our friends as to share our *skill* with them. The leisure required to cultivate taste is bought at a large cost to somebody. Money well spent is money invested—and is a sure defense against dullness, stupidity, and temptation.

INVESTING AND SPENDING

So the real question, once money is earned, is how to invest it—which is a different thing from merely spending it. Spent money may mean what a spent life or a spent bullet means—that its power is gone, its value lost. Invested money, on the other hand, keeps on earning, makes regular returns of something to its owner—dividend, interest, satisfaction, pleasure—according to that in which it is invested, whether in stock, or as a bank account, or in education, or in good for others.

Investing.—There are certain stocks and bonds, like

the United States government bonds, that pay a little less in per cent of return, but whose security is so absolutely sure that the percentage of satisfaction and, in the long run, the actual cash return more than equals the more risky stocks traded in on the Stock Exchanges, or what is known as the "curb," and sometimes called "wild-cat stocks."

So every boy and girl of you ought to study how to *invest* every time you *spend* your money, so that a suit of clothes, a loaf of bread, an evening's entertainment, no less than a government bond or a thrift stamp, may be an actual investment, and not merely money gone with no lasting return to show for it. Such study of money will teach us to invest our time and effort too.

PUT YOURSELF IN HIS PLACE

Jesus' urging you to "do unto others as ye would that men should do to you" is based on the certainty of your looking out for "number one." So he bids you to look out for "number two" as faithfully as you do for "number one." This looking out often takes the form at first of giving money; next, of giving service; last, of giving life itself—not giving up life at all, but, rather, giving that Abundant Life which is daily dying for a great cause.

This looking out for "number two" begins in a desire to be a good neighbor and ends in being a worthy son to your Father in heaven. Real spiritual investing, however concealed by earthly wrappings, is always at the same time investment for God. Sometimes the more earthly the act the more spiritual the meaning, as in nursing, where you overcome your distaste for the unpleasant sights and confinement of the sick room.

Carrying on.—During the Great War men and

women, boys and girls, served their country with their time and money. For once many a soul and body acted as one. Now, after we have fallen back into our usual way of life, we must, as followers of Jesus, continue "to carry on" in proof that peace-time and war-time patriotism are "of a piece." "Carrying on" still costs time and money, and with the immediate coming years ever more time and money.

Investing for others.—As boys and girls, your present relation to the church is of utmost importance, since soon it will be your exclusive business to forward the work of Christ.

Your older brothers made names for themselves in the field of battle. Many died or were made incompetent to earn a living. You, who were too young to fight, must show the same kind of spirit that they did even to the giving of their lives. Instead of giving your life you will have to give money and work in order to extend those home missions in education and healing, which alone can help offset such new ills let loose by war as those evils involved in the extension of the tobacco and drug habit and the added evil of disregard for the law of the State and the nation.

KEEP UP THE WAR TIME THRIFT

Then, besides, while you have endless chances to do, for brother or schoolmate, thoughtful acts that are investments, there still remains the duty of self-growth. Like a tree, you must absorb if you are to grow. If your mind, as a Christian, is to be instructed, and if your will as a Christian is to be developed, and if the spirit of Christ is to enter into your daily living, so that its presence shall be recognized by others, there must be some time saved for God, for study and practice of the life of Jesus,

for reading the Bible. Gain in spiritual growth can come only through *daily* drinking at the spiritual fountain. *Take time to drink!* If "money is defense," as Solomon says, against the season of bodily need, how much more are the unsearchable riches of Christ defense against the never-ending spiritual need!

MEMORY QUOTATION

O Master, let me walk with thee
In lowly paths of service free;
Tell me thy secret, help me bear
The strain of toil, the fret of care.

Teach me thy patience, still with thee
In closer, dearer company,
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.
—*Washington Gladden.*

STUDY TOPICS

Measure yourself by the following tests:

1. Do you give regular time to Bible reading?
2. How much time do you give to prayer?
3. As you walk through the fields gathering wild flowers, do you realize the beauty about you as God's world?
4. Do you read good poetry as an investment?
5. Do you commit any good poetry to memory? Do you know the eighth psalm? If not, try going out doors to learn it.
6. Read Bryant's "To a Waterfowl" and be able to say it the next time you see a wedge of geese flying over; learn *at least* the first and last stanzas. Name six waterfowl. Where do they build? Where do they winter?

7. Do you think Jesus was a lover and observer of nature? Give the reason for your answer.
8. What name does the bobolink take when he reaches the marshes of New Jersey? The rice fields of the Carolinas?
9. What do you know about missions and missionaries? Of Doctor Grenfell's work in Labrador?
10. Do you show your faith in God and your love of Jesus Christ in such a way that your friends see a hint of your oneness with his Spirit?

Text:

Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

—Ephesians 3:8.

CHAPTER XIII

BEGINNING BUSINESS

"ARE you going into business?" we say, as if we meant, as we usually do, that "business" is somehow limited to buying and selling: the store, the office, the shop or the "trade." But really business is bigger than that. Each and all of us must have a business. All of life is a business to be lived in a businesslike way. And we must early learn that the running of the home, the care of the garden, the work of voting at elections, the paying of the milkman, attendance at church, and the doing of good, all is part of the business of life, and each part of this must be prepared and performed in a businesslike way.

A man sometimes preaches by his smile behind his counter as much as a minister does with his words behind his pulpit. It is the *whole* of life that counts; so the whole of life is our business, and as the whole of life must count for good, then the whole of life is our "Father's business." This was true of Jesus' life.

THE BOY JESUS

Saint Luke alone of the four Gospel writers lifts the veil of silence that covers the boyhood of Jesus. Eleven verses in Saint Luke showing him before the doctors in the Temple, are all that the Gospels contain of his early life after Joseph and Mary returned from Egypt to their home in Nazareth. While the imagination of poet, painter, and story-teller has tried to "make up" what no

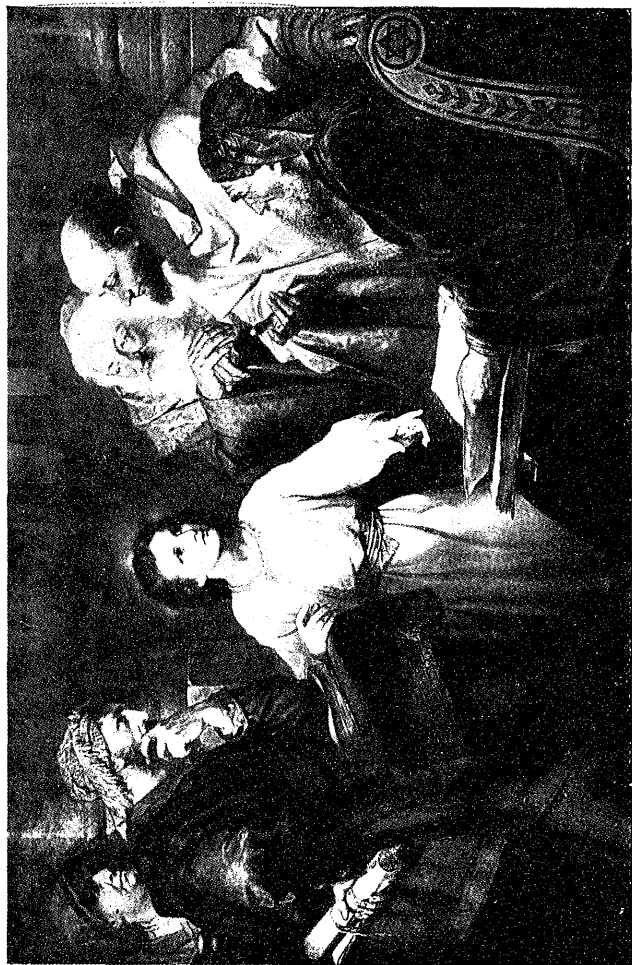
one knows for a fact, here in Luke we have an actual account of Jesus as a boy. We see that during the twelve years at Nazareth, whether with Joseph in the carpenter shop or roaming the hillsides around the busy little city, Jesus had gradually learned to think of God—the very Jehovah of the Jewish religion—as a personal Father. He is already planning to make others see this Father as their Father. Even as a lad of twelve he may well have been dreaming of the time when all the world would unite in prayer to “Our Father, who art in heaven.”

Learning to live.—We can imagine how the eighth psalm helped Jesus to see the Creator of the world with all its wonders as “He that keepeth Israel, who neither slumbers nor sleeps.” We can believe that it was especially through the out-of-doors that Jesus, reaching out and touching the hand of his Father, yearned to make others see his Father as their Father.

As we read this story of Saint Luke’s we are puzzled unless we realize that here is a boy absorbed in a great, new interest who is explaining to his mother that he must be about his Father’s business. Unconsciously Jesus had grown beyond his parents, and Mary failed to see that her Son had “put away childish things” and had arrived at the age when he had become an individual, conscious of his responsibility for his own life. He suddenly felt himself growing to be a man “in reach if not in grasp,” and he knew it was time for him to learn for himself all that the rabbis could tell him about the matters he had been long pondering over. This was his chance!

IN THE TEMPLE

And so Jesus stayed on in the Temple after his parents had started for home. He forgot their very existence



Holmann

CHRIST AND THE DOCTORS

while he listened to the famous teachers discussing religious and national affairs. He had long been interested in his country's relation to the Roman Empire. He realized that here were a place and a time to learn some things that Nazareth could not tell him. He was a country boy seeing the great city of Jerusalem for the first time. No wonder that his interest held him spell-bound.

The absorption of interest.—The subject of his interest shows the kind of boy he was—thoughtful. His absorption in his interest shows the intensity of his nature, that singleness of mind which is characteristic of genius the world over. We are told that while watching the heavens the great Herschel would forget to eat and had to be fed, bite by bite, by his devoted sister and companion astronomer. Bruce of Scotland, in hiding, let burn those oat cakes that he had been set to watch by his unsuspecting peasant hostess. Pasteur, the great scientist, forgot to attend his own wedding. Edison, the great inventor, was made deaf for life by having his ears “boxed” for habitual inattention. He was really absorbed in other things.

So, instead of thinking of the trouble he was making his parents by getting left behind, Jesus expressed surprise that they had not realized what a wonderful chance it was for him to listen to the doctors and to ask of them some of the questions that Mary and Joseph had not been able to answer.

FOLLOWING THE VISION

At twelve Jesus was no mere child, but even older than American lads of sixteen, for he was, at twelve, *gadol*, “grown-up,” and subject to all the requirements of the Jewish law. Moreover, he must now learn a trade.

So it is not strange that Jesus had begun to think for himself, to plan his own life, and to realize that his career is his own and that he must live *inwardly* for himself if he would live *outwardly* a life of service for others.

Long, long thoughts.—Jesus was like many a boy and girl who has dreamed, even at thirteen or fourteen, dreams of service for others. Youth, while still free from the burden of things, is the time for such dreaming. You boys and girls are the only “scot-free” dreamers and idealists. Jesus never ceased to be a dreamer. Every helper of humanity must keep the vision. Jesus’ vision was to see God recognized as Father of us all, and he died on a cross, still dreaming of a world saved through his perfect faith and love and sacrifice. That was his business.

To Jesus, wealth was knowing God. His own life capital was his knowledge of God as he knew him through communion and companionship, as he saw him in the out-of-doors, in the Scriptures and in man’s striving to be like him. The fortune Jesus left to his followers was this knowledge of God—“He that hath seen me hath seen the Father.”

MEMORY QUOTATION

Be strong! We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift,
Shun not the struggle, face it, 'tis God's gift.

Be strong, be strong!

Be strong! It matters not how deep intrenched the
wrong,

How hard the battle goes, the day how long;
Faint not, fight on! To-morrow comes the song.

Be strong! be strong!

—*Maltbie D. Babcock.*

STUDY TOPICS

1. Was Jesus' seeming to forget his parents due to a lack of interest?
2. Look up the stories of self-absorption of great men including Herschel, Alfred the Great, Pasteur, Edison.
3. Under what conditions are you blameless when you forget?
4. Illustrate by one instance of personal experience.
5. Do you know of boys and girls who "lift burdens"? Do you?
6. What does the poet Babcock mean by, "To-morrow comes the song"?
7. What is the meaning of "scot-free"? Of idealist? Of "dreaming"?
8. Explain what the poet Browning means by "a man's reach should exceed his grasp."
9. Read again in Luke the story of the visit to the Temple.
10. Read the eighth psalm.

Text:

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?—Luke 2: 49.

CHAPTER XIV

TRUTH IS WEALTH

THE finding of truth and passing it on makes up the whole story of man's advance. Adam and Eve lacked even the covering of birds' feathers or beasts' fur against blistering heat or numbing cold when they were thrust out of the Garden of Eden. In such a state of unpreparedness they had to fall back on their mother-wit to find food and shelter for themselves and their children. They began this storing up of truth, which, after thousands of years, is the total of all we have in clothing, tools, knowledge of soils and fertilizers, transportations, markets, and wisdom of every kind over the first Adam.

On pain of death.—Truth-getting has cost strain and effort, sweat and blood. But measured by what it has done for Adam, Truth is worth all it has cost. But, again, if it has cost so much and is still worth the price, then Solomon is wise in urging the ever-buying of new truth and the never-selling of old truth. Now, the selling of one thing means the *giving it up in exchange* for some other thing. But notice that *selling* or *trading* truth is as different from *sharing* truth as hoarding wealth is from investing wealth, as far apart as folly and wisdom, or as good and bad business.

WAYS OF INVESTING TRUTH

Further still, Solomon does not bid you not to *give* truth away, for he knew that only by giving it away freely for the use of any one who can use it, can truth return, like

the bread upon the waters, to bless the giver. The giver in turn sees his only reward for his labor of truth-getting in the *use* to which his discovery of truth has been put. This sharing and giving of truth is the only purpose of the investigator's existence.

Contrast him with the quack, who, jealous of sharing a possible truth, keeps it for his personal profit. The quack would rather have his name written in dollars than in service. And, verily, he hath his reward *in dollars*, while the "pure scientist," who seeks truth for its own sake, has, as his reward for casting his discovery upon the waters of the world, his name built into the very language of world-speech: Platonic, Copernican, Torricellian, Galvanic, Voltaic, Darwinian.

The reward of the scientist.—How shall Edison's name be preserved in our everyday speech when he shall have crowned his inventions by a perfect storage battery? How shall the world repay Madame Curie's discovery of radium? Even now America has thanked Madame Curie by giving to her a hundred-thousand dollar particle of the precious stuff on the occasion of her visit to our country in 1921.

Science applied.—So, in the Grand March of Progress scientific Truth leads off—a cloud by day, a pillar of fire by night—while *Truth Applied* follows close behind, eager to be put to practical use. Galvani discovered the principles of the electric current, Volta devised apparatus for chemically developing electric currents, but it was our own Benjamin Franklin who invented the lightning rod; Edison who gave us illumination, and Bell, distance speaking. While Truth moves free, light as air, careless of consequences, it takes the practical inventor to seize her and put her to work. The inventor, in turn, has to express truth in concrete form, as in the

telephone or phonograph. It takes the inventor to bring truth literally to earth and harness it for use, by the mere touching of a button.

INVENTION

We have been thinking of world-wealth in terms of electricity alone, from the convenient pocket-flash light to the electrically operated Zeppelin in regular flight from Paris to London. But these electrical expressions of world-wealth are all in the single department of physics, in relation to motion; while truth in the large has as many forms as there are facts in the universe.

Infinite-sided truth.—Truth is infinite-sided, covering all that we can see or handle in earth, sea, and sky; including the facts about the elements into which chemistry resolves matter. It includes, for example, all facts about those worlds beyond our handling, in astronomy, whether foretelling the exact time of a new comet's appearing or the weight of a star millions of miles distant.

Truth also includes all those deeply hidden mysteries of life and growth that have to do with health or the protection against disease in plant or animal life, whether in the friendly cheese or butter germs, or in the defense against the destructive typhus germ. Truth is concerned with the working of the mind of man, which, rising above the needs of food, and reaching beyond all considerations for comforts and luxuries, puts all world-wealth aside in his passion to "think God's thoughts after him" in knowing who and what God is. Slowly, by discovery, invention, thought, trial, and error, men are discovering more and more of the infinity of truth which God has made ready.

With the papers full of discoveries in connection with

space and ether, and the wonderful inventions of this new century which take us into new spheres of God's world—it would be a pity, if, in becoming more intimate with his great world of atoms and microbes and electricity, we understand only the physical creations of God. Certainly, we must search for the wealth which is his truth expressed through faith, love, kindness, fine deeds, noble thoughts, worthy ambitions. Most of all we need knowledge of the unsearchable riches of God in Christ.

Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him.

MEMORY QUOTATION

THE CHAMBERED NAUTILUS

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past,
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—*Oliver Wendell Holmes.*

STUDY TOPICS

1. Name five ways in which we are gaining in the idea of national sharing.
2. In what way was our "War of Humanity," fought in behalf of Cuba, meant to exemplify international sharing?
3. How does the slogan, "Make the world safe for democracy" express the ideal for world sharing?

4. In your own life, how have you begun to find that love works, that is, that the more you give out the more comes back to you? the more you feel for others the richer your friendship will be?
5. What is an ampere?
6. Who were Plato, Copernicus? Torricelli? Galvani? Volta? Darwin?
7. Who is Marconi? Edison? Madame Curie?
8. What is the *Volta Review*?
9. Who expressed these truths?—"Blessed are the peacemakers"; "The wages of sin is death"; "To him that hath shall be given."
10. What are some of the unsearchable riches of God?

Note.—Read Sarah K. Bolton's *Famous Men of Science*. Read Rupert S. Holland's *Historic Boyhoods* or *Historic Girlhoods*.

Text:

Buy the truth, and sell it not.—Proverbs 23: 23.

CHAPTER XV

WHAT IS YOUR WORK?

JUST as Jesus at twelve was thinking about his day's work, it is well for boys and girls of your age to begin thinking about yours, and to weigh and consider your fitness for a particular work, with particular thought about earning your living in the way best suited to winning your own satisfaction while giving the greatest satisfaction to those close to you.

CAREFUL CHOOSING

Only careful choice can insure you against being a misfit. Only certain knowledge of your fitness can save a mistake in choice. Do not choose your work because it is easy. Do not choose your work because it is hard. *Do* choose it because it is worth somebody's doing, and because you are that somebody—provided it will challenge the best in you to do it as it ought to be done. Joy in work is the result of wise choice. *Drifting* into an occupation is only less bad than forcing yourself into one that is against your nature.

With so many more things to do than ever before, through inventions that have followed in the wake of scientific advance, there is little need for a boy or girl to make a mistake or to find "carrying on" in a worthy vocation anything but a high adventure.

Paying the price.—But perhaps you are not properly prepared for the thing you want to do. Shall you spend

a long life doing a second-best choice for the sake of avoiding a strong, hard pull for a little while? Are you willing to pay the price for success?

Maybe your desire to be an architect or an engineer, of any one of a dozen sorts, is conditioned upon your high-school mathematics. Are you bound to conquer or willing to be conquered? Can you force yourself to do the average work, and, by acquiring a new power, become a new person, ready for the new place when it "comes your way," ready for the chance, when the time comes to change, to go up higher? Did ever a great man stand still in the position he began with?

But all the time you are planning your future work you must realize that your work now is making *business* of to-day's work, the work of preparing for still greater and more interesting things on ahead. Like enough it is in school with lessons to get and tasks to perform. Very well: make a business of it. Pay the price in grit and work. Succeed, and so make ready for further success.

Your natural gifts.—You are under trial to prove *this day* your fitness to be trusted with ten talents or with five, or with one talent. In speculating on what kind of a man or woman you want to be, apply Jesus' parable of the talents to decide whether you are hiding in a napkin talents that are your great special gift or whether you are putting to increase some *single* talent by developing some least ability you may have. Your talents, one or many, must grow if you would prove that, as money-maker or truth-discoverer or talent-user of any kind, you are worth more than the *toy* savings-bank in which the "unfaithful servant" laid his napkin-wrapped talent.

THE "ROMANCE OF LABOR"

Before you are quite ready to plan your own lifework it is well to know what led some of our great men to choose theirs. A book called *The Romance of Labor*, by Mrs. Twombly and Mr. Dana, contains descriptions of occupations and the joy that men and women have found in the very work of earning a living. The occupations are hemp-growing, salmon-canning, light-house building; the making of pottery and glass; the story of irrigation, sheep-shearing, cattle-driving and branding; mining, logging, and moth-collecting.

Making work into adventure.—But more interesting than the description of the different kinds of work are the stories of the writers who picture the scenes. In speaking of F. Hopkinson Smith we learn that to "Hop" Smith life was not labor, but adventure. He went forth to meet life with a gallantry that welcomed toil and danger because they were the price of achievement. Mr. Smith not only wrote famous stories, but painted charming pictures and laid the only foundation for Minot's Light in Boston harbor that has been able to stand the force of the sea.

This distinguished engineer also built the great seawall to protect Governor's Island as well as the foundation and pedestal of the Statue of Liberty in New York harbor. What a boy he must have been! Eager and imaginative, studying pictures while doing his engineer's work, watching those about him in order to picture them in his stories—but always preparing for the next larger engineering feat just ahead!

Close to nature.—In this same book, James Lane Allen gives such an account of himself as a boy sowing hemp, cultivating it and harvesting the crop, that he

makes his reader *see* a field of growing hemp. Mr. Allen might have ended his days as a Kentucky farmer, if, as a boy, he had not seen the *beautiful* side of the farmer's life, and if he had not used his God-bestowed power of imagination to see in nature much besides hemp-growing that is beautiful. And that is why, when he began to write, James Lane Allen could picture the miracle that takes place every year, as, day after day, the seeds of the hemp unfold themselves, until "a hundred days from the sowing, they come forth with their mass of leaves and blooming and earliest fruits, elastic, swaying, six, ten, twelve feet from the ground, and ripe for the harvest."

MEMORY QUOTATION

EPILOGUE TO ASOLANDO

One who never turned his back, but marched breast forward,

Never doubted clouds would break,

Never dreamed, though right were worsted, wrong
would triumph,

Held, we fall to rise, are baffled to fight better,

Sleep to wake.

No, at noonday in the bustle of man's work-time

Greet the unseen with a cheer!

Bid him forward, breast and back as either should be,
"Strive and thrive!" cry, "Speed, fight on, fare ever
There as here!"

—*Robert Browning.*

STUDY TOPICS

1. Explain your idea of getting satisfaction out of work.
2. What evidence is there that Jesus was thinking about his life's work at twelve?

3. Have you thought what you want to make your life-work? Perhaps it is too early yet for you to decide just the vocation, but can you *be preparing*, at least, for something worth while?
4. What is meant by "square pegs in round holes"? Do you know any person of this sort? How can this mistake be prevented?
5. Which matters more, *what* you do or the *way* you do it? How long yet ought you to go to school in order to be ready for the best work you can do? Does it pay to cut education time short?
6. If you lack some item necessary for your chosen work, how shall you go about to get it?
7. Tell the story of the talents.

Text:

In all labor there is profit.—Proverbs 14: 23.

CHAPTER XVI

WHEN WORK IS NOT DRUDGERY

THE wealth of the patriarchs was in flocks and herds. Abraham, Isaac, and Jacob were nomads, dwelling in tents and moving about from place to place for better grazing grounds. The rich man of that day had to know one thing: how to increase his sheep and cattle. His skill was in working close to nature and handling it in a large and daring way.

By the time of Jesus the Israelites had settled down to be dwellers in "fenced cities." They made things with their hands and sold them. Their skill was handicraft, while their wealth was the result, as ours is now, largely of shrewdness. As merchants their virtues were negative; their excellence consisted in abstinence; their sins were the petty sins of the trader, and they grew rich in getting the better in a "deal."

A trade for every boy.—But while Israel had become a nation of citizens and merchants, with many occupations, it still remained a part of the national wisdom to require a boy to begin at twelve to learn a trade. At the same time he assumed the obligations of an adult Jew and received instructions in the Law as "a son of Torah," a son of the Pentateuch, the Law of Moses.

PRIEST OR CARPENTER

Jesus was a first-born son, free from blemish. This exempted him from learning a trade, since, in these conditions, he was required to be presented to the Temple for priestly service. But, because the tribe of Levi had

been set aside from this work, this child of the tribe of Judah might be reclaimed to his parents by the payment of five shekels (about three dollars) as redemption money. So, after Jesus was thirty days old, he was presented and redeemed in a simple ceremony: given into the hands of the priest, who, after two short benedictions, received the redemption money and handed the child back to his parents.

Jesus chooses a trade.—Hence it was necessary, when Jesus reached twelve years, to do as other Jewish boys did—learn a trade. The custom of requiring every boy to learn a trade was one of the sure foundations of Israel's national security. In the case of Jesus this following the trade of Joseph would, as we have said, seem an essential preparation to his leadership. And is it not pleasant to think of Jesus doing work so well suited to his fine, strong, gentle nature—work in sweet, clean-smelling wood that calls for accurate measure, exacting both of eye and hand? Like gardening, carpentry makes for fineness and serenity. Look at the trusted, respected carpenter who comes to your own home to do a needed piece of repair work: is there any other workman you follow about and watch with more interest than you do him, while he makes some new steps, fits a lock, or builds a grape arbor?

Watch the carpenter plan and measure before he takes up his saw. No waste of time is this care that saves precious material and doing-over, any more than with the dressmaker, whose manner of work and whose love of work is much like the carpenter's. Both carpenter and dressmaker, in large measure, do creative work. Their pattern is in their head. They give dignity to their craft and their craft gives dignity to them. Who ever heard of a carpenter's being "scourged" to his work? or

a milliner? or an artist? Work to them is joy, doing the thing they choose to do—never drudgery—because they love their work.

Lessons learned at the carpenter's bench.—Jesus' trade brought him into everyday relationships with all sorts of ordinary people in the ordinary ways. By following John the Baptist's way of taking to the wilderness, Jesus would not have been fitted for his own work. The hours at the carpenter's bench made him thoughtful, gentle, sympathetic. Instead of "*crying* in the wilderness," he said, "Come unto me, all ye that labor," for he knew the meaning of labor. While John almost scourged the people with his tongue Jesus was a shepherd calling his flock into the fold.

He knew that learning a trade serves many purposes besides earning a living or insuring a supply of the workmen of different sorts. Here are some of the things that he may have learned and that we to-day may learn in honest work:

1. That thorough training in one sort of work fits for many other sorts of work.

2. That mind-strain is a part of handwork as well as of head work, and that eight hours of *centered* effort is a good day's work.

3. That even a *sight* of "how the other half lives" awakens a desire in the favored and sheltered to see that the man who produces the cream gets some part of it for himself and his family.

4. That one honest worker respects another honest worker, even though far apart as cook and artist.

5. That work, even of the humblest sort, can be raised above drudgery, partly through the worker's way of doing it, and partly through the employer's way of receiving it.

MEMORY QUOTATION

THE MASTER'S MEN

My Master was a worker,
 With daily work to do,
 And he who would be like him
 Must be a worker too;
 Then welcome honest labor,
 And honest labor's fare,
 For where there is a worker
 The Master's man is there.

My Master was a comrade,
 A trusty friend and true,
 And he who would be like him
 Must be a comrade too;
 In happy hours of singing,
 In silent hours of care,
 Where goes a loyal comrade,
 The Master's man is there.

My Master was a helper,
 The woes of life he knew,
 And he who would be like him
 Must be a helper too;
 The burden will grow lighter,
 If each will take a share,
 And where there is a helper
 The Master's man is there.

Then, brothers, brave and manly
 Together let us be,
 For he who is our Master
 The Man of men was he;
 The men who would be like him
 Are wanted everywhere,
 And where they love each other
 The Master's men are there.

—*William G. Tarrant.*

STUDY TOPICS

1. Enumerate the five points that set forth the social value of learning a trade.
2. Will these points apply to your own daily school work or chores?
3. Enumerate the kinds of work done in your home by your father, mother, children, and helpers in household affairs. Is it a fair division for *all*?
4. Suppose these workers failed to do their work; what would be the results on family life? Imagine your home with no one to do mother's work; with no father to support the family; with no one to look after the kitchen or to prepare the meals.
5. Give an illustration of drudgery in your own experience, and explain why it was drudgery.
6. How can such drudgery be changed into joy work by changing the point of view? Apply this to the care of the furnace, firewood, the care of the cow or the chickens, based on profit-sharing. Learn and repeat George Eliot's lines in *Stradivarius*:

"Who draws a line and satisfies his soul,
Making it crooked where it should be straight?
But God be praised,
Antonio Stradivari has an eye
That winces at false work and loves the true,
With hand and arm that play upon the tool
As willingly as any singing bird
Sets him to sing his morning roundelay,
Because he likes to sing and likes the song."

7. How can the world's workers rise above drudgery in the factory and shop?

8. Tell of the social welfare work done in the factories and shops which inspire the workers into new thought of labor, and hence help to do away with the thought of work as drudgery.
9. What pictures do you know which show Jesus in connection with the carpenter's trade?

Text:

My Father worketh hitherto, and I work.

—John 5:17.

CHAPTER XVII

"MY SKILL IS MY FORTUNE, SIR"

MONEY is not so much the banker's capital as is the *skill* with which he handles money. Money locked up in a vault becomes capital only when it is taken out and invested.

WEALTH, THE SERVANT OF SKILL

The house-painter's brush is not so much his capital as is the skill with which he handles his brush. A paint-brush in a store showcase becomes capital only when it is taken out and invested in the hand of a painter. The banker's skill is chiefly in his brain, which makes decisions and gives orders for others to follow, while the painter's skill is in his hands as much as in his brain, though hands without a brain are of small worth.

Hard cash and skilled labor.—Material wealth is of two sorts: *first*, the wealth that is money, whether hoarded in an old stocking, invested in business, or put into a savings bank for interest; *second*, the wealth that nature stores up in mine, in forest, and in soils—the wealth that only the hand of man, directed by his head, can extract.

It is because skilled workers seem to use only their *hands* that they are too often thought of and spoken of as "hands" instead of as human capital. Mere tools or machines could not get hold of the wealth of nature. The real boss of the machine is the skill the worker puts into the use of it. Solomon declares a horse to be "a

vain thing for safety"; and just so is any kind of natural wealth, until the workman's skill turns it into his use—until he can "drive it." The earth without workers is no more rich than the flower that wastes "its sweetness on the desert air" is fragrant without smellers—human or animal—to enjoy or use it. The worker is the true producer.

THE SOURCE OF MAN'S SKILL

Your hand.—Did you ever think that the part of a man's body that makes him different from any lower animal is the way his thumb can work against any one of his four fingers? That kind of a thumb, which scientists call "opposable," is the Creator's crowning physical gift to man. Your thumb is to your hand what your brain is to your five senses. It makes you skillful beyond the highest ape in the use of your hand, just as the "gray matter" in your brain makes you skillful beyond the highest ape in the use of your head.

Your brain.—God "breathed into his nostrils the breath of life; and man became a living soul." It is your wonderful brain directing your wonderful hand that gives you skill to meet life with other weapons than the animal's tooth and claw. God's breath is fit for you to breathe just because God planned that your head and hand should work *together* and that your mind should develop at the same time that it is teaching you control of your muscles and nerves. This hand-head work is the only natural, God-given kind of exercise that will make you grow at once in all three ways—in your body, your mind, and your heart.

WHERE YOUR REAL CAPITAL IS

So, when you are thinking about the big things you would like to do you should remember that the only

kind of wealth it is necessary for you to *start with* is what is locked up in your ability to become skillful. Many of the world's greatest have had only this as a beginning of success. Money does little but harm to the boy or girl who has not learned these truths: (1) that health is wealth; (2) that wealth is opportunity; (3) that time is really eternity; (4) that in living and working with others we must give a hand and take a hand.

But it requires about two thirds of a long life to learn this wisdom, and it comes then most surely along with acquiring skill in some *one* of the many kinds of work. Meanwhile skill is akin to those heart qualities that do not "make themselves wings with which to fly away as an eagle toward heaven."

MEMORY QUOTATION

THE TAPESTRY WEAVERS

The years of man are looms of God,
Let down from the place of the sun,
Wherein we are weaving always,
Till the mystic web is done,
Weaving blindly, but weaving surely,
Each for himself his fate.
We may not see how the right side looks,
We can only weave and wait.

—Anson G. Chester.

STUDY TOPICS

1. State in your own words just what the heading of to-day's lesson means.
2. Has it helped you realize that your mind must be trained to do the right things in the right way—just as your bodies are trained to be strong, upright, and beautiful?

3. What are the characteristics of an able man that you would like to imitate?
4. Can you think of any particular man in your own country, America, whom you would like to follow for an example?
5. Name four or five persons, men or women, of whom you have read, either in the Bible or from some "life," who are good or great persons.
6. What unusual characteristics did Jesus show as a boy?
7. Relate the account of his conversation with the doctors in the Temple.
8. Can you concentrate on your work or play and forget the scenes about you: the view out of the window or the call of the voice of friends?
9. Can you take a quick or passing glimpse of things in a store window, and recall after passing the window half the objects that are there? Test yourself.
10. Can you refurnish from memory the living room in your home, describing the pictures on the walls and the ornaments? Could you return the rugs to their places all over the house?
11. Can you tell the names of familiar people from pictures, as Lincoln, Washington, Hamilton? What is the standard advertisement for Baker's Chocolate? Can you draw a bird or pig from memory? Practice it.
12. Can you "place" quotations quickly, as: "Give me liberty or give me death!"? "We have met the enemy and they are ours!"?
13. Can you give the titles to songs, "Be it ever so humble," "Oh, say can you see?" Can you name the authors?
14. Can you name trees or shrubs as you pass them in an automobile or train? How many of the common flowers are strangers to you?
15. Can you tell the kinds of dogs you see, Saint Bernard, Spitz, Newfoundland, pug, bull, mastiff, etc.?

16. Can you remember the full names of your grandfathers on both sides? What do you know of your ancestry?
17. Can you commit poetry easily? Test yourself on something new. Can you quote prose correctly?
18. How much Bible material do you know from memory?
19. What do you think is the true lesson or thought of "The Tapestry Weavers"?

Text:

As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams.—Daniel 1: 17.

CHAPTER XVIII

WHAT IS THRIFT?

DURING the Great War our government started a thrift movement among the school children to set them thinking about a subject quite new to most boys and girls. Of course some boys and girls do know a great deal about *earning* money, but very few are likely to know much about real thrift, which is neither earning, spending, nor hoarding, but wise using.

THRIFTLESS AMERICA

We Americans are regarded as thriftless. French people say that the ordinary French family can live on what the ordinary American family wastes. Whether this is true or not, we do realize that in most of our homes we are not so painstaking with all the details of our day's expenditure as the people of other nations.

Other waste.—We not only waste food but we waste our opportunities. We waste time. We put our leisure to poor use. It might be of interest to jot down on a paper now, just how much has been wasted during the past week by all the members of the class. We shall be surprised at the wicked lack of thrift on the part of every one of us. It means much money, much time, and much opportunity that might all have been used for something very much worth while.

Incentive to thrift.—Before you have an incentive to save, you must have an incentive to look ahead for the sake of yourself or others. Not only does present waste

make future want, but present desire makes necessity the mother of invention, for we immediately go to work to invent something that will give us the desired end. With looking ahead will come the proper measuring of the value of saving for the desired end. This will suggest the folly of working only to spend, reckless of the time of illness, or of the chance of possible investments, or safeguard from penury in old age. Whether as lawyer or bank director, whether as a sign-painter or artist, day laborer or public official, it matters not what fabulous or meager sum of money you may have; you will always be "hard up" if you do not know how to use money.

THE HABIT OF SAVING

For the sake of wise spending your saving becomes a habit when you follow some method: as saving a certain per cent of what you receive or make. If you earn five dollars a week, save, say, one dollar or fifty cents. It may not be large saving but it is the beginning of thrift. If you have ten dollars a week, either earned or given to you, a certain proportion, large or small, should be put aside for the sunny day and the rainy day. Then, at times, going without something that you particularly like in order to bestow upon some friend a gift that costs the whole price of your sacrifice is in a certain way a thrift measure, because it is saving for a desired end for someone else. The boy or girl whose saving account has been kept up with this idea of saving for others, will add lime to his backbone and an upward curve to his lips. The boy who spent a thousand dollars a year for clothes and sports and gave ten dollars a year to the church needed "fresh lime," didn't he?

Ways to save.—One way to save is by putting out your money at interest, either in savings banks or in

buying thrift stamps. You increase your savings by letting your money work. Then another way is to invest your money in production, let us say in a garden, in bee-keeping or poultry-raising. In this case, you and your money work together. Letting your money work with you is doubling profits, besides bringing with it the income of experience and health. In fact, this is really triple earning.

THRIFT FOUNDED UPON INTELLIGENCE

To be truly thrifty you must study what you need and what you can do without. You must also know the quality of those things which you really must buy, whether tools or patterns. There is an estimate that eighty per cent of the money spent in our great city shops is spent by women. If correct, it puts women under an eighty-per-cent obligation to make themselves judges of "quality" goods. Whether women buy or men buy, they should know fabrics—cotton, linen, woollen, and silk—and should likewise know their wearing qualities under different uses. Thrift demands that you know about rubber and leather just as intelligently as you know about tools, for you must buy both with a view to lasting qualities.

Right care.—Nothing shows more unmistakably both for thrift and for refinement of taste than that right care of things that follows intelligent selection. The boy who knows linen from cotton and pays out of his own earning for a Belfast linen handkerchief would naturally hesitate to put it to a use fit only for an old rag. Sir James Barrie quotes his mother as saying, "They as has siller of their own are careful of other folks' siller," and truly your care of table silver is a possible light on your social

background as well as a sure test of your conscience as measured by the way you value things.

THE LAST WORD IN THRIFT

The only way to thrift is getting the whole use out of a thing. When one realizes that a single grain of rice goes through the same processes of growing, harvesting, and marketing that the whole bag of rice went through, and that that grain of rice with all the others must be transported and brought to the very kitchen where it is to be cooked, with expensive seasonings and more expensive serving, one should ask himself if he is thrifty when he takes a particle of the rice more than he needs.

Waste not.—Then add to this thought of waste the more compelling thought that one third of the human family goes to bed hungry night after night because there is not enough food produced to go around. When we consider this terrible condition of actual hunger going on in the world, there cannot but be awakened within us a desire to share with others and at the same time to curb our appetites to such an extent that we do not order more food or take more food than we need.

CHRIST'S THRIFT

We have said that thrift is not only the wise use of money but the exacting use of time and opportunity. For thirty years Jesus went about his humble life storing up the precious observations concerning his fellow men, the material world, and the priceless words of Israel's great lawgiver and her psalmist. These sayings, saved in thrifty youth and early manhood, were the pure gold ready at hand to invest in his ministry, whether as illustrations in his talks with the fishermen by the sea, the multitude on the mountain side, or the woman at the well.

Everywhere thrift.—We have no word of Christ's ever returning to his carpenter's bench after he entered upon his work with the people. Henceforth his one thrift of time and opportunity was the saving of souls through the forming and reforming of character rather than through hoarding his own soul. And as his disciples caught his inspiration, they too, who had been earning their living by their trades up to the time that they were called to follow Christ's leadership—they too went forth to preach the kingdom of righteousness, trusting their Master's command to take with them no scrip, but, rather, to rely upon a kind of heavenly thrift which would at all times earn for them their "keep" as they went from town to town preaching the gospel.

MEMORY QUOTATION

DUTY

Open thy door straightway, and get thee hence;
 Go forth into the tumult and the shout;
 Work, love, with workers, lovers, all about;
 Of noise alone is born the inward sense
 . Of silence; and from action springs alone
 The inward knowledge of true love and faith.
 —George MacDonald.

STUDY TOPICS

1. How does thrift differ from hoarding?
2. Name five other ways to thrift other than buying thrift stamps or keeping a savings bank account.
3. Why is thrift, as you practice it, worth more than the money you save?
4. Who pays the cost of *delivery* of milk? of groceries? of coal? of dry goods? of water when faucets are left open? of electric lights or gas left burning? of overheating? of food left on your plate? of tariff?

5. Name some things you would rather spend your money for than to pay *bills* for wasted water, gas, food, or heat.
6. Explain what you mean by "waste," as applied to clothing. Is it other than misuse?
7. Though in spite of proper care you wear out your shoes, why is that wear not waste?
8. Were you made for clothes or were clothes made for you? How, then, can you express thrift in the use you put them to?

Text:

Yet lackest thou one thing: sell all thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.—Luke 18: 22.

CHAPTER XIX

WHEN BECOME A SPECIALIST?

OF course until you boys and girls have finished the high school, it is not expected that you will know exactly what you are going to do out in the big world of adventure. Yet a great many young people have to go to work before they finish the high school. It is unfortunate that they are not better prepared, because when they enter industry as "green hands" they have little chance to choose their work. For that reason boys and girls oftentimes enter what are called "blind alleys," where they spend many years before they realize that they have made a mistake and in vain regret that they were not helped to choose the vocation for which they really had fitness.

EARLY EFFICIENCY

For that reason, long before you finish the high school, why should you not become efficient in some particular way which may be of real use to you in the near future? There is no reason why every boy or girl should not be particularly efficient in certain lines of mental or social activity.

Letter-writing.—For instance, can you write a letter? Can you write so good a letter that it will commend you more to the employer than the letter from someone else that is meant to recommend you and which you will carry with you to introduce you to a possible employer? Writing letters can become an art, and the

more you practice the better letter you ought to write.

Reading aloud.—What is your present capital in ability to read aloud? Does your reading give pleasure to others, and can you go to a hospital or orphanage or home for crippled children and entertain them by reading stories or books of adventure? Could you earn money for reading aloud to one able to pay for the service?

General intelligence.—Can you pass the Edison tests, not perhaps at one hundred per cent, but as a thinking person who remembers something of what he learns and knows something of what he has never been taught? Is there anything you know so well that you can teach it to other boys and girls? These are the marks of a specialist at your age; and they prove that later on you will be able to do other things with accuracy and efficiency.

WHEN START SPECIALIZING?

There are two dangers that confront you boys and girls: one danger is that you will be a specialist too early, and the other that you will never be a specialist.

General education first.—It will not do for you to specialize until you have a good general education. Education must be all-around, until you have the intelligence that makes you feel at home with thinking people. Then gradually you can place emphasis upon some particular knowledge or craft, so that you can in time enter upon work as an expert. No one can be so well equipped in all-around education as to be able to go out and demand a particular kind of work. We would have to compete with one trained in that particular line. While the specialist is a one-job man, the handy man is an any-job man. The handy man is poorly paid, because

he is "just average." In "hard times" both the one-job and the any-job man suffers. Two strings to your bow, a second specialty in addition to a first specialty, do much to make and keep life safe and sane.

HOW START SPECIALIZING

But what shall be your own first conscious step as a specialist toward winning a place in the big world? Begin by doing well each thing that you do, both in work and play. Make serious work of collecting postage stamps or autographs or raising rabbits. Whether you are cooking, or preserving, or knitting sweaters, do it with a will and do it well.

Wide choice.—There are so many things to do that will bring richness to the mind and health to the body! Turning the domestic science course of the school into a practical summer housekeeping course brings not only its own reward but may pay so well that there will be money for music lessons or money to be laid away for something expressive of the heart's desire. The first element of character is negative, we are told by a writer of psychology. It is a matter of self-control, he says. Emotions and thoughts must be controlled if the body is to be healthy and life successful. Choosing a vocation in which one's great desire and interest combines with larger health establishes this self-control and directs one's daily life into right living.

Trial and error.—At your age very few boys and girls choose their final occupations or vocations. You go through a succession of work-and-play specialties. But there are some boys and girls of thirteen or fourteen who really know what they want to do all the days of their lives. All training that such boys and girls get in the school years is therefore just so much preparation

for adult life later on. The saddest thing we know in the school world to-day is the fact that so many boys and girls drop out and enter "blind-alley" occupations. Sometimes they are obliged to leave school in order to support other members of the family, and oftentimes they drop out because they are not interested in the school studies.

Trial and test.—The long years spent in the public school by boys and girls should season and harden them into splendid thinking machines. Moreover, while they are still in school they should examine into different occupations which will be offered to them after they leave school, learning something about the work that is done in each occupation. This vocation study gives the pupil a knowledge of the kind of workers employed in a given industry, and its adaptation to one's own personal tastes and characteristics. The study of vocational opportunities also gives some idea of the advantages which one occupation may have over another and points out the best chances of promotion.

SERIES OF SPECIALTIES

But as we say, at your age most boys and girls are not choosing their vocation. They are simply working and playing at specialties. Do not fear because you have a succession of specialties that you will be set down as unstable. For all-around growth you need as many kinds of work and play as you need studies in school. The one essential condition is that each interest in itself which you follow shall be wholesome and helpful toward the development and the permanent end of your life.

Parents and children.—By putting work into your play you will have some man in you, and as a man by

putting some play into your work you will always keep some boy in you. This is very wise, for you need in boyhood some of your father's seriousness and in girlhood some of your mother's wisdom, and surely you know that mothers and fathers must keep young in order that they may play with you and in order that both generations may meet on common grounds. Seriousness will save you from being mere children. Play will save your parents from being mere workers in the world.

Make nature a specialty.—Meanwhile in becoming an expert tennis player or golfer or woodcrafter, remember that you cannot afford to forget nature. Boy or Girl Scout though you be, you will know less than the country lad about nature unless you make a special study of birds and flowers and trees. Observation of the ways of nature which supplies the kind of knowledge that is at the bottom of all good writing, prose and poetry alike, challenges you not only through the summer but in all seasons. If you know the wild flowers of your own neighborhood, you will be at home with the flowers of any neighborhood, wherever you may be a pilgrim or a sojourner. As you motor through the country year after year, the same majestic trees will talk to you, and if you know their names and their habits, the countryside, whether highway or byway, will offer a hospitality that is unknown to those who do not understand the fraternity of the trees. More and more the bird lovers will outnumber the "pot-hunters." Boys and girls of the future are going to know the wood folk better than their fathers and mothers have done, if only because of the great increase in camp life.

The avocations of Jesus Christ.—We not only think of Jesus Christ as the friend of the people, as our friend, but we know that he had his own special friends besides

his beloved disciple, John, Mary, and Martha and Lazarus. Then he loved the flowers! He speaks of them again and again as he talks to the people. He knew the birds and foxes and the wild animals that roamed over the hills of Galilee. And then he knew the writings of his people. He quotes again and again from the writings of the Jews. Harry Fosdick, in a book called *The Manhood of the Master*, draws our attention to the radiant nature of Jesus Christ, and emphasizes these three characteristics, which we call specialties, in which Jesus rejoiced—his love of friends, his love of nature, and his enjoyment of Israel's great book, the Old Testament. Have you these three avocations already? Do you know what you really like best besides actual play and real work? It is a test of your breadth as it was of Jesus' to find solace in something besides mere play and strenuous work.

MEMORY QUOTATION

A LOFTIER RACE

These things shall be—a loftier race
Than e'er the world hath known shall rise
With flame of freedom in their souls,
And light of knowledge in their eyes.

They shall be gentle, brave, and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.

Nation with nation, land with land,
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.



Hofmann

CHRIST IN THE HOME OF MARY AND MARTHA

New arts shall bloom of loftier mold,
And mightier music thrill the skies,
And every life shall be a song
When all the earth is paradise.

There shall be no more sin, nor shame,
Though pain and passion may not die,
For man shall be at one with God
In bonds of firm necessity.

—*John Addington Symonds, 1880.*

STUDY TOPICS

1. Name some of the great specialists to-day in America in art, in invention, in industry, in education, in service to humanity.
2. Why are these great men and women greater than so many others who are specialists?
3. Name some men and women who are not specialists who have "made good" because they are "all round."
4. Make a survey of the studies that you have already taken which you are using constantly even though you are still boys and girls.
5. To-day you are doubtless interested in certain specialties in a temporary way. As you think of these temporary interests, might they be stepping-stones to something finer and better later on?
6. What are the requirements for expression through writing? Have you acquired these qualifications for easy conversation?
7. You have a succession of work and play, play and work. Is it true that you can differentiate between the two? What are your games? What are your studies? Where do they mingle? Have you any of your father's characteristics and what characteristics has he which are not unlike a boy's?

8. Have you now any training that will help you by and by as resources? What can you do in little things now that will count big things by and by?
9. Take a map of the United States and follow its growth from the little towns along the Atlantic coast across the continent. Show how little settlements have developed into great ones; how the little settlement by the Hudson grew into New Amsterdam and New Amsterdam into the great city of New York, and how the little Chicago grew into the great Chicago. In the same way your lives are growing.
10. Prove by quotation from the words of Jesus that he was a good naturalist, basing the proof on Charles Kingsley, the English rector's saying that "he is a thoroughly good naturalist who knows his own parish thoroughly."

Text:

Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.—2 Timothy 2: 15.

CHAPTER XX

SAVE FOR THE SUNNY DAY

THE title of this chapter, of course, makes you recall at once the ever-present challenge to save for the "rainy day." But we like better the thought that as we tuck away a penny here and a penny there, now and then a dime, and by and by dollars, that we are saving them for something very much worth while, something that will bring happiness not only to ourselves but to others. For many there is good reason to save for the sunny day when a dream shall come true—a complete outfit of clothing to meet growing needs, a croquet or tennis set, a baseball or football outfit, a pigeon house, a hive of bees, a bicycle, a cornet or violin or a piano. Just as your tastes change so the object for which you are saving your money becomes larger and more important.

RAINY DAYS

Of course we do save for the rainy days. This program for happy, wholesome thrift is upset by accident, illness, and bad seasons, so we must save something for what is commonly called "the rainy day" when work stops, earning stops, and expenses go on, especially, if there are doctor's and druggist's bills growing larger all the time.

Wealth.—Everybody knows the value of money, the value of gold and silver, nickel and copper money. All grown-up people know the value of stocks and bonds, houses and land. Then there are precious jewels, pic-

tures that are invaluable, rare books that sell for enormous sums of money, antique rugs with huge prices attached to them, and fine old lace for which one may spend thousands of dollars. All these things we call wealth, but these possessions are wealth only as long as they can be exchanged. No matter how young you are, it is possible for you to begin to save money toward the purchase of some of these beautiful things, and while you are very young there are other things quite as beautiful and useful as all the things mentioned, for which you want to save.

Increasing knowledge.—In other words, when boys and girls are as old as you are it is a great satisfaction to know that you have been able to put into the bank a certain sum of money for this sunny day when you are to use it for something very much worth while. If every year you put into the bank one hundred dollars, by the time you are through your schooling there will be more than enough money saved for you to travel before you go into business or take up a profession. And traveling, you know, means a very sunny day which will add to your growth of mind, for traveling means not only scenery and wonderful buildings that have historic memories connected with them, but also it means meeting people from all parts of the world. You go to England and you understand better than you could possibly understand from reading what English boys and girls are like, how a game of cricket in England differs from a cricket game in America, how the crews in the Thames River pull their oars, and how the life in the houseboats differs from life in the clubs in this country. You go to France and you see how the peasants live in their little cottages. You go to Paris and see the wonderful life of that great city going on day and night.

A challenge.—All this opens your mind and makes you understand better than you could possibly understand from books the great thing for which we are striving at present—better friendship between countries, international relationships that mean doing away with war and furthering the brotherhood of man. Just as Jesus Christ had an understanding of the Sadducees and the men of Capernaum and the tradesmen of Nazareth, just as it was possible for him to come and go among the rich and the poor, the wise and the humble, so you, as you save money for the sunny day, can travel on the highways and byways of the world and grow more understanding, grow more like Christ in his life amongst the people.

A growing library.—This one hundred dollars that you had saved every year for ten years will be more than enough, we have said, for travel. Some of it may be spent for books that tell you of the countries before you travel to them and through them. If every year you spent five dollars, think how many books at the end of ten years you would own!—a book on France, on Italy, on Germany, and on Holland; half a dozen books on England, because it is our mother country, and you will wish to know more about the great poets, the dramatists, the essayists, and the novelists who have laid foundations of our wonderful literature.

LOOK AHEAD

Just as one at your age saves pennies and perhaps dimes to buy a record for the victrola, so saving money for the sunny day means putting something aside for great music, in order that one may hear the oratorios at Christmas or Easter, or the symphonies during the winter season.

You see, boys and girls, the important thing is to be wise enough to look ahead. Just remember how the squirrels look ahead and save their nuts for the long winter season, when they do not have the open fields over which to hunt.

The habit of saving.—There was once a little girl whose father and mother both felt that saving for the sunny day should begin when she was very young, in order that she might acquire the habit of thinking about saving; so, when Hilda was three and a half years old, her father promised her fifty cents toward a doll's carriage if she would earn part of the money. The doll's carriage was to cost a dollar, and little Hilda promised to work toward her "sunny day"—the happy possession of a carriage for her doll. It took the little girl a long time to earn her fifty cents. She worked hard helping the maid and doing errands for her mother. Finally the day came when her father gave her fifty cents to go with her fifty pennies, and the doll's carriage was hers. She folded her little arms with a sigh of satisfaction and ejaculated, "There, I have my doll's carriage, and I shall never do another day's work!" At least, so she then thought. She had earned her "sunny day" with such hardships that she had no expectation of future effort. She was very young to begin to plan for a "sunny day," as she was only three years old, but since she has grown older, this habit of saving has made of her a wise banker, one who looks forward into a large future of sunshine.

How many of you have begun to save for the "sunny day"? And how many of you really know the kind of a "sunny day" you want? And how many of you after studying this chapter and thinking about it, will begin to save for a "sunny day"?

Andrew Carnegie, William Rockefeller and Russell Sage were poor boys; but each one of them saw the chance to save. Whatever they earned they stored away in such a manner that it might bring interest, that interest making more capital, and that capital bringing more interest. You see, there was always the vision of by-and-by.

Satisfactions.—Remember that you are not saving just for the sake of the money. There is always the vision of by-and-by because you are storing away capital and interest, interest and capital, for the sake of the “sunny day”; the day that will bring travel and books and knowledge and wide helpfulness to others. These are things worth thinking about; these are things worth striving for.

MEMORY QUOTATION

Come, ye thankful people, come,
Raise the song of harvest-home:
All is safely gathered in,
Ere the winter storms begin;
God, our Maker, doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of harvest-home.

All the world is God's own field,
Fruit unto his praise to yield;
Wheat and tares together sown,
Unto joy or sorrow grown;
First the blade, and then the ear,
Then the full corn shall appear:
Lord of harvest, grant that we
Wholesome grain and pure shall be.

—Henry Alford.

STUDY TOPICS

1. Examine yourself and select from your natural gifts what you are rich in above your companions.
2. What you are poor in?
3. Think out a way to average yourself up in knowledge of books, woodcraft, mechanics, sewing, cooking, letter-writing, and sports.
4. Try out a plan to share some particular over-wealth of yours with others:
 - (a) If you have a large knowledge of birds start a bird-club;
 - (b) If you own a number of good books form with others an exchange library;
 - (c) Lend to those who have few books or none;
 - (d) Start a magazine club among your friends of those who can afford to subscribe to only one paper.
5. How can you change a rainy day into a sunny one, as in the case of a picnic?
6. How, a sunny day into a "rainy" one by carelessness?
7. What does it mean to "realize" on a debt?

Text:

Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—Matthew 13: 43.

CHAPTER XXI

RICH TOWARD GOD

You will notice that the text for to-day is quoted from the first Psalm:

Blessed is the man that walketh not in the counsel of the ungodly.

And one can add from Psalm thirty-third,

Blessed is the nation whose God is the Lord,

whom God has chosen for his own inheritance, his peculiar people. Loyalty to God and loyalty to one's country are not the same; but a Christian can be loyal to *both* only when his country's God is the Lord. All through the Old Testament the people of Israel were in dire distress, even when they seemed great and mighty in their civil government, because they forsook God. "Righteousness exalteth a nation." Sin is a reproach and puts disgrace upon the people.

HAGGAI THE PROPHET

In the Old Testament there is a little book of Haggai which makes us feel that the prophet must have served as a model for our own twentieth-century Mr. Hoover. This prophet, Haggai, kept himself out of sight while he made use of the son of the governor and the high priest to carry word to the people. The fact was that the people of Israel had forgotten God. They were rich in a business way. They had fine homes or "ceiled houses,"

as the text runs; but the temple was out of repair and it was time for the prophet to stir the people and show them that they were favoring themselves at the expense of God.

Dull of understanding.—

Ye have sown much, and bring in little; ye eat, but ye have not enough; . . . ye clothe you, but there is none warm; and he that earneth wages earneth wages to put it into a bag with holes.

Haggai in his devotion to God stirred up all Israel just as Mr. Hoover in the darkest days of the Great War stirred up all America to work and save and give to the starving Belgians. It was not until Mr. Hoover had stirred the people that the Americans really entered into the war with a flaming heart, and it was not until the modest Haggai, prophet and friend of God, stirred the dull people of his age that they saw that they had done wrong. Then it was that Haggai told them that God was punishing them through the destructive winds and drought from which they had all been suffering.

Haggai's tact.—The people had been so dull they did not understand the meanings of the Lord's scourgings; but they did understand what Haggai's plain words, uttered in everyday language, really meant. You see, Haggai appealed to the people, and they responded. They began at once to push ahead the work of laying the foundations of the temple. In fact, according to the story, they built the temple in less than four months—in record-breaking time!

Then Haggai, the Lord's messenger, brought the people a fresh message from the Almighty: "I am with you, saith the Lord."

Consecration to work.—Dr. Lyman Abbott has said

in one of his essays that the greatness of a nation is not measured by its fruitful acres, but by the men who cultivate those acres; not by great forests, but by the men who use the forests; not by its mines, but by the men who work them.

America was a great land when Columbus discovered it; Americans have made of it a great nation. This making a nation great can be done by consecration and self-control and stick-to-it-iveness. These qualities made Abraham Lincoln a great man, and they made a great man of Haggai.

William Gladstone was another person who possessed richness toward God. When he was only twelve years of age his father began with him a systematic course in the science of government. An hour each day was devoted to study of politics and finance. When guests came to visit in the Gladstone home they were surprised to hear the father, who was an eminent banker and a member of Parliament, talking in a grave manner about complicated problems with his son, who seemed quite able to discuss with enthusiasm the subjects. Thus the boy was trained for statecraft when he was very young. When a few years later Gladstone was a student at Eton the same political training was continued, and by the time he had reached Oxford University he had won celebrity as a debater and orator. So it is not strange that we find Gladstone at the age of twenty sitting in Parliament, and two years later we read that he was named by Peel as Junior Lord of the Treasury.

Now, the point is that Gladstone's steadfast aim was to bring Christ into the political life which he was helping to shape. His whole aim was to reconcile political life with the Sermon on the Mount. He was so filled with the grace of God in his heart that he wanted the

teachings of Jesus Christ to permeate the minds of all men in public life.

If our young men in this generation right here in our own country could catch the spirit which Gladstone had, many of our political ills would vanish.

Or, to go farther back in history than the Victorian age, to go back to the days of the Puritans and challenge our modern political aspirants with the inspiration of men like Hampden, Pym, and Cromwell, the youth of to-day would find great examples.

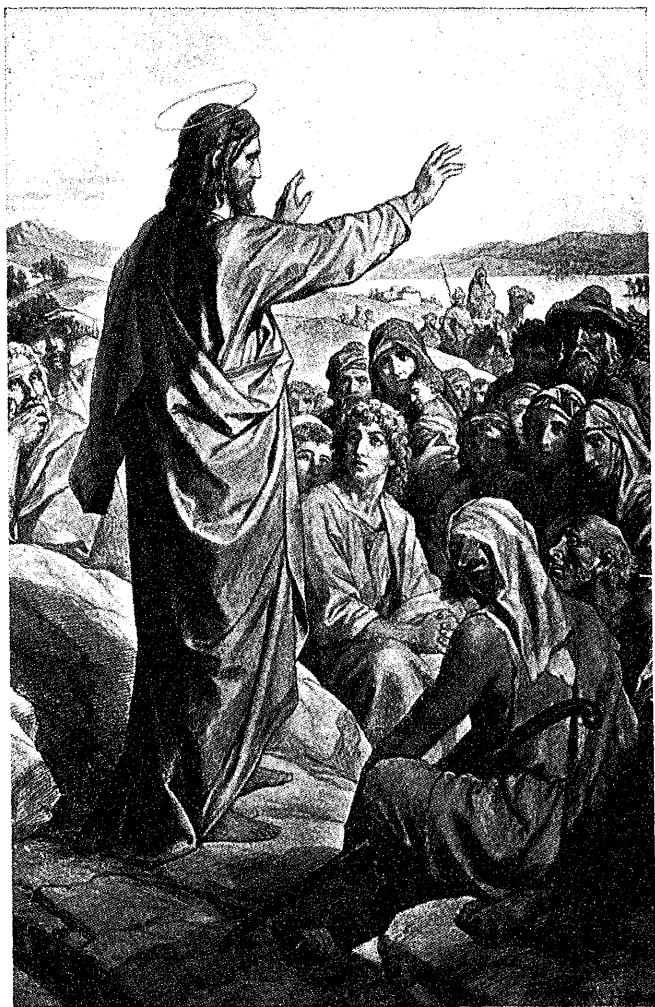
Edward Markham, in his poem, "The Need of the Hour," in speaking of loyalty to the nation, and richness toward God, writes these lines:

"We need the Cromwell fire to make us feel
The common burden and the public trust
To be a thing as sacred and august
As the white vigil where the angels kneel.
We need the faith to go a path untrod,
The power to be alone and vote with God."¹

THE CHALLENGE

What are you going to do about it, boys and girls? As yet, perhaps, no special thought has come to you, but these are days of preparation, and just as God requires of you that you live them in a spirit of courage, keen about your work and keen about your play, so too he expects you, through prayer and the reading of his Word, to get into close touch with his mind and heart and so be one with him in his beauty and lovingness. Then will you be rich toward God; and being rich, you will become loyal, for loyalty is the bank account upon which we can always draw if we truly love. The more we love the more loyal we are, and the more ready we are to serve God and our fellow men because of our loyalty.

¹ *Lincoln and Other Poems*, by Edwin Markham.



Hofmann

SERMON ON THE MOUNT

THE PRIZE CODE

A number of years ago a prize of five thousand dollars was offered to anyone who could suggest a code of conduct which would inspire boys and girls to be better and more active citizens. We cannot quote all the splendid points which the prize-winner suggested, but we can remember a few of the fine things which challenged the young people who are studying the code.

- LOYALTY.*—1: I will be loyal to my family. In loyalty, I will gladly obey my parents or those in their place. I will do my best to help each member of my family to gain in strength and usefulness.
- 2: I will be loyal to my school. In loyalty, I will obey and help other pupils to obey.
- 3: I will be loyal to my town, my State, my country. In loyalty, I will respect and help others to respect the laws and courts of justice.
- 4: I will be loyal to humanity. In loyalty, I will do my best to help the friendly relations of our country with every other country, and to give to everyone in every land the best possible chance.

If I try to be loyal simply to my family I may be disloyal to my school. If I try to be loyal simply to my school, I may be disloyal to my town, State, and my country. If I try to be loyal simply to my town, my State, and my country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my State, and my town, to my school and my family.

MEMORY QUOTATION

Breast the wave, Christian,
When it is strongest;
Watch for day, Christian,
When the night's longest;
Onward and onward still,
Be thine endeavor;
The rest that remaineth,
Will be forever.

Fight the fight, Christian,
Jesus is o'er thee;
Run the race, Christian,
Heaven is before thee;
He who hath promised
Faltereth never;
The rest that remaineth,
Will be forever.

—J. B. S. Monsell.

STUDY TOPICS

1. Who is Mr. Hoover? What has he done? What is he doing?
2. Who was Haggai?
3. Why was the temple neglected?
4. Why do we think that the story of Haggai the Prophet is in any way similar to the work of Mr. Hoover?
5. Have we been dull? What is likely to make men of one generation or another dull to the meaning of God's scourgings?
6. We say that Haggai's spirit was a foreshadowing of Christ. To-day we see many men who go about fulfilling Christ's charges to his disciples. Are you old enough to realize that the Lord saith to us, "Work, for I am with you," and that it is true to-

day that he does prosper the work that is being done by the eager leaders in all welfare work?

7. Make a list of the men and women to-day who are leaders in feeding the children of Europe. In making better the conditions for children in this country. In starting projects for international peace.
8. Watch the newspapers for a week and see how many cuttings you can bring into class along these lines of work.
9. Good men and women are carrying on the same kind of work that the simple, practical man of high vision, the prophet Haggai, carried on in his day and generation.
10. What besides the temple itself was Haggai working for?
11. What besides Belgium was Mr. Hoover working for?

Text:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.—Psalms 1: 1.

CHAPTER XXII

HIGH ADVENTURE

DON'T you think it must be a very wonderful thing to be a reformer, an inventor or a worker who has used his head as well as his hands to create something altogether new, something which no one else has ever done? For the last hundred years men have been inventing all kinds of mechanical things, from sewing machines to airships, and always through history one finds reformers who have tried to make the world better.

DREAMS AND VISIONS

But to be an inventor or a reformer takes something which most of us have not developed even if we have it. Some people call it faith; others call it high adventure; taking a chance, one might say, in one's own dream, in one's own vision.

Looking into the future.—In the Old Testament days young men did see visions and old men did dream dreams, but to-day there are no old men; or, if there are, they do not talk very much about the past, for everyone is looking into the future. Everyone longs for new experience. Everyone has an untamed desire to experience the untried.

Probably animals have no such desires for new experiences. They seem to love the old ways best. They crave the comfort of doing things in the same way. Even domestic animals are quite satisfied with following their ancestors' ways of traveling or lying down or reveling in

the food which is given to them, be it a bone or manufactured dogmeat. They growl and tear and eat with quite the manners of the wild beasts. But this higher animal with a soul, this man or woman, this you and I, are all eager with what we call faith. We "hitch our wagon to a star" and we work like a galley slave for the thing we have in mind. Think of Columbus and Galileo! Think of Admiral Peary; or General Goethals. Faith takes different forms. Not one of the men whom we have mentioned had faith just like that of the others. Saint Paul says, "Faith is the substance of things hoped for, the evidence of things not seen." So it is with every inventor, whether he is a boy making a little water wheel that will turn in a brook, or a man who sees a new kind of machinery which will make adventure in the air safer and swifter; it matters not. The boy inventor and the great scientist alike have faith in the substance of things hoped for and more than hoped for. The vision is there, the vision which they purpose to materialize through physical forces into reality.

But it is not only the high adventure which comes with making things or reforming things which takes faith. No, nor the faith that one has to use to write a book or paint a picture or transcribe the music that one hears in one's soul. There must also be faith in oneself and faith in one's fellow men.

EVERYDAY ADVENTURE

When we get up in the morning and say good-by to the home as off we go to school, there is a mystery about it. Otherwise going to school might be very dull to boys and girls. Something wonderful will happen. It may be that the lesson will be more interesting than usual. The teacher may have something remarkable to relate. One

may meet an old friend whom he has not seen for months.

The day's "fate."—All manner of mysteries are held in the day's history. But one cannot leave one's home in the morning for this adventure without faith in one-self as well as faith in what the day holds—faith that we will keep our promises to our parents, faith that we know our lessons, faith that our friends are going to trust us. All this is high adventure. All this makes the prosy day over into a fairy story. Dickens' novel *Great Expectations* portrays little Pip. We are all of us little Pips in one way or another. "Fate takes us and uses us," a philosopher says, but you and I like better to think that because not a sparrow falls without God's knowledge, so too we are in the hands of God each day and not in the hands of an inexorable fate. Our high adventure when we are conscious of our fellowship with Jesus Christ, becomes a very delightful adventure, and our faith becomes fact or experience, and our belief becomes conviction. We live at our best.

FAITH IN CHRIST'S LIFE AND TEACHING

Jesus Christ makes of our faith in God a reality because he shows us the way his own faith in his heavenly Father brought him the fullest and noblest kind of daily living. His whole life and teaching shows us the possibility of living in happy harmony of purpose and work with our heavenly Father. Jesus Christ had not only faith in his Father but in himself. He said again and again, "I do always the things that are well pleasing to him," and he said this because he also said, "I and my Father are one." You see, through his life and teaching we learn from Jesus Christ that faith is not just a pleasing sentiment; it is a rule to live by and to live with

day by day. Faith in ourselves, faith in our neighbors and friends, and above and beyond everything else, faith in God as Father and Friend will help us to live as Christ lived.

Boys and girls of faith are carrying on Christ's work in this world.

MEMORY QUOTATION

THE ETERNAL GOODNESS

And so beside the silent sea
I wait with muffled oar,
No harm can come from Him to me
On ocean or on shore.

I know not where his islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond his love and care.

—*John Greenleaf Whittier.*

STUDY TOPICS

1. In the social and economic fields of activity how far do you suppose faith helps the workers of the world? For instance, in the banking world do men have to have faith when they put their money in the bank? In the commercial world, as men send their goods to South America or to Europe, how much faith do you suppose it takes?
2. Imagine how unhappy and worried we should be, when we write to friends far away, if we did not have faith in our post-office service. Think of other social relationships that take faith to keep people contented and satisfied.
3. In the moral and spiritual world what about our faith?

4. What does Jesus Christ say about faith that is the size of a mustard seed? Again what does he say about faith and removing mountains? What does Saint John say about faith? What kind of faith did Saint Paul have? The faith of Saint John led him to what revelations?

Text:

Now faith is the substance of things hoped for, the evidence of things not seen.—Hebrews 11: 1.

III

**HAPPINESS BASED ON CONFORMITY TO
LAW AND SERVICE**

CHAPTER XXIII

HAPPINESS

If we thought only of our health and our wealth, if we dwelt only upon how we feel physically and how much money or time or work we earn or invest every day, surely we would not be *living at our best*.

Besides health and wealth, happiness is necessary to make up a worth-while life.

"If happiness has not her seat
And center in the breast,
You may be wise or rich or great,
But never can be blest."

This old-fashioned verse I suppose means that happiness is a state of mind independent of things and conditions outside of ourselves. That is quite true. Health and wealth in themselves cannot insure happiness, for happiness may come in spite of sickness or in spite of poverty or even ignorance, but at the same time happiness does come through "things," for has not Stevenson said, and said bravely,

"The world is so full of a number of things,
I'm sure we should all be as happy as kings."

PUTTING AWAY CHILDISH THINGS

The "things" all depend upon how old you are and the kind of philosophy you have and the everyday

experiences which make up your way of looking at things. For, of course, your ideas of happiness do constantly change.

Changing values.—Ice-cream cones are not all they used to be to the girl or boy who has become deeply interested in some new end, as a game of baseball, or drawing a lovely picture, or playing the violin. Literally you would rather do something else than eat. At five or six years of age you were quite happy with dolls and balls and all kinds of playthings. But new things came and you outgrew the kind of toys that gave you pleasure at seven. You put away childish things. It is not that you do not still love toys and games. You simply have learned to enjoy another and a more grown-up kind. So too you have learned to get happiness through a different kind of expression of affection. You no longer sit in your mother's lap and let her rock you, but, oh, mothers are so dear, dearer at fourteen than they were at seven, dearer at twenty-one than they were at fourteen.

Happiness from within.—All this is because you, the inner you, the growing you, have a larger outlook on life, and, of course, all the time happiness is beckoning to you not only out of a maturity of new things but out of your own inner self which is constantly growing; and therefore your happiness is larger, much larger than when you were little children. Happiness does so much depend upon yourselves, this inner you. In fact, the height of your happiness oftentimes is in the perfect concentration of the doing of the thing rather than in the thing done. Just so long as your whole heart and soul is bent upon this thing you find happiness.

GROWN-UP HAPPINESS

The happiest man we know is Jesus.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good gifts to them that ask him.

A sure source of happiness.—Jesus taught men to understand their heavenly Father in a new way. He wanted everyone to realize that in the love of God lies man's greatest happiness; that only in the love of God lies real happiness, and as he taught his disciples the story of God's love for his children, there was a joyousness or happiness about him that is the most lasting characteristic we have in his life. "My joy I give unto you, and your joy no man taketh from you." He was an unconquerable soul.

And we are masters of our souls. We too can find happiness as Jesus did in the oneness with our Father in heaven. If you boys and girls read very carefully the story of Jesus in the Gospels, you will find that his happiness consisted in choosing those things which are permanent rather than fleeting.

LASTING DELIGHT

We think it might be of interest for you to note during the coming week the difference between fleeting pleasure and lasting delight. Some of you are quite sure that you enjoy certain physical or mental pleasures which others may not enjoy even for the time being. One group may get a kind of happiness which comes from reading or playing upon the piano or violin; others in another group take great delight in outdoor sports. These may be called fleeting pleasures, and yet after all, the effect of such temporary happinesses does not altogether leave us; for the memory of them is permanent and they are

springs of untold happiness in moments of leisure when we command our memory to give us quiet satisfaction. There are other fleeting pleasures which may not be called up as memories unless there go with the pleasures the memories of friendship. Now, a game of football may be thrilling in itself for the time being, but the recollection of it is not largely a happiness unless we associate with it the pleasure of sitting out of doors with great crowds or enjoying the fellowship of some friend who has accompanied us to the game.

You will wonder, as you test yourself, whether the fleeting pleasure of eating a delicious dinner, of buying a new frock or suit of clothes, has in it the satisfaction which will last, or whether it is a fleeting pleasure. You may receive a letter which brings you joy; you may receive grades in school which give you certain pride in your achievement; you may contest in a game and win the prize. The point is in each case, will it be a lasting delight, or will you forget in a few days the pleasure which you received temporarily?

Lasting happiness.—So it is that some pleasures are fleeting, and continued happiness does not come because of the pleasures; but real happiness does come when one undertakes to work for others.

As Christ lived.—Living at our best, we have said over and over again, means trying to live as Jesus Christ did, in his home with his mother and Joseph and his little brothers and sisters; with the fishermen whom he gathered about him as his disciples; with the people whom he met on the highways and byways round about Jerusalem.

Relationship with God.—Jesus was, above all else, happy in his relationship with his heavenly Father. These happinesses cannot be taken away and do not slip



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CHRIST AND THE WOMAN OF SAMARIA

out of one's mind, as the football game may be forgotten or the new suit of clothes.

I wonder if you see what we mean; I wonder if already you can count the lasting happinesses of the week as well as the fleeting pleasures of the week, and determine which list is the longer. Perhaps another week, now that we have talked of happiness, there will be a longer list than ever, in which you will delight because you know that by and by, no matter how old you are or how gray you are—even three score years and ten—the memory of these happinesses will be part of your consolation. Virgil said, "It will be pleasant to remember these things in the hereafter."

MEMORY QUOTATION

A SOLDIER'S SPEECH

"Looking back in life I can see no earthly good which has come to me so great, so sweet, so uplifting, so consoling as the friendships of the men and the women I have known well and loved—friends who have been equally ready to give and to receive kind offices and timely counsel. Nothing will steady and strengthen you like real friends, who will speak the frank words of truth tempered with affection—friends who will help you and never count the cost. Friendship is the full-grown team-play of life, and in my eyes there is no limit to its value."¹

STUDY TOPICS

1. What do we mean by saying that happiness is a "state of mind"?
2. Give illustrations of this description of happiness.
 - (a) Give an instance when an hour has gone like a moment.

¹From *Ethics for Children*, Ella Lyman Cabot, p. 180. Houghton Mifflin Company.

- (b) Where time has hung so heavily on your hands that an hour has seemed like a whole morning.
3. Is it true that happiness, to be complete, must be shared with others?
 4. Give an illustration of instances where the unexpected arrival of some dear friend has brought peculiar happiness.
 5. If you have a dog, is your happiness complete only if he follow you upon a walk in the woods? What is this need of companionship?
 6. Why do we find happiness in knowing the great characters of history and the heroes and heroines of fiction? Is it only because we love to share with them the experiences which the author has given to them?
 7. (a) Give an instance when your ideas were torn between two or more objects and great unhappiness followed.
(b) Give an illustration of where there was no unhappiness because your attention was not divided and you could really say that the old adage, "Be good and you will be happy," was proved in your own case.

Text:

Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy.—James 5: 11.

CHAPTER XXIV

EACH FOR ALL

THERE is an expression which we all hear constantly to-day but which you could not find in any books which were written in the last century. The phrase is "social service." It seems to be a twentieth-century slogan. Many of us hope that it stands for something so unselfish and worth while that it will give to this twentieth century a character that will distinguish it above all other centuries.

You will meet this idea of social service upon the pages of Sunday-school magazines; you will hear it discussed in the civic classes of the public schools; it inspires the work in college and social settlements; and in all educational institutions where Americanization is helping to make the immigrant a worthy citizen.

A REAL COMMUNITY

One of the finest expressions of social service is a playground planned as a memorial to the soldiers who died in the Great War.

The playground is in the town of Needham, Massachusetts. Decoration Day, 1921, was appropriately chosen for beginning the work, as it was voted by the town that all the citizens of Needham should be asked to take part in making the playground.

Working together.—It began with leveling a hill-side. Every man, woman, and child in the town took part. Spades and shovels were brought from homes,

horses and wagons were lent by their owners, wheelbarrows and motor trucks were donated for the use of the town for this great undertaking. At noon all work stopped and a picnic lunch was served. Everybody sat about and enjoyed the luncheon. Everybody sang after the dessert, and by evening everybody had finished his or her piece of work which had been contributed as their part toward the making of the playground. Had this undertaking been done by a firm for dollars and cents, it would have cost thousands, but how much more beautiful that the people of the home town should have united in one day's labor of love. It was a real memorial to those boys who had given all across the water. The Needham boys and girls will be bigger hearted because of this memorial playground. It will be an inspiration to them. They will have a standard of living at their best to follow all their lives because of the work that was done on Memorial Day in 1921.

INTERDEPENDENCE

We are all dependent upon one another and cannot get along alone. In Paul's First Epistle to the Corinthians he writes:

If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. . . . And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now, ye are the body of Christ, and members in particular.

Members one of another.—Because of this inter-

dependence it is natural for us to want to help one another. In the family fathers and mothers and children all work together. We never hear in a loving home such expressions as "I have no need of you," between brothers and sisters, or "I have no need of you," between fathers and mothers. Helpfulness grows out of our understanding that we all are interdependent, that each one is a member of the whole and the moment that we are helpers we begin to realize our power, the vital power within us which makes us the children of God. Every day we are doing something for somebody or else somebody is doing something for us. What happy verses these are to think about if we are the somebody of whom they sing!—

"Somebody did a golden deed,
Somebody proved a friend in need;
Somebody sang a beautiful song;
Brightening the skies the whole day long—
Was that somebody you?

"Somebody thought, 'Tis sweet to live';
Willingly said, 'I'm glad to give';
Somebody fought a valiant fight;
Bravely he lived to shield the right—
Was that somebody you?"

DOING VERSUS TALKING

Grown-up people love the words "duty" and "service" and "happiness" and "faith." Grown-up people love the word "democracy." You see, grown-up people know that democracy comes from the Greek word *demos*, meaning "the people"; and they like to think that the United States is governed "by the people," who believe in duty and service based upon the faith in God and our

country and the kind of happiness that comes from co-operating for the commonwealth or common weal.

Now, you boys and girls are just at the age when you are beginning to be helpful and to do things for other people. But you are not like the grown-up people, you do not like their "preachy" words which are so often used by your parents and teachers in connection with the doing of helpful things for each and all. You boys and girls care much more for the particular occasion on which some other boy or girl has done a fine deed than the talking about the doing of the deed.

In other words, you boys and girls have begun to carry out certain laws for team work by actually taking part in activities. And you have so successfully shown the grown-ups that you are doing fine deeds that the author of the Prize Code of Conduct has incorporated those laws into the Code. They are as follows:

1. In whatever work I do with others I will do my part and help others to do their part.
2. I will keep in order the things which I use in my work. When things are out of place they are often in the way and sometimes hard to find. Disorder means confusion and the waste of time and patience.
3. In all my work with others I will be cheerful. Cheerlessness depresses all the workers and endangers all the work.

Anecdotes of team work.—This team work, or working each for all, can be carried out everywhere. Only the other day we read of a great athlete who was stretched out in his bed in a hospital ward in one of our large cities. One would never have thought he was an athlete, for he had grown very frail from being bed-ridden. He is a cripple, isn't he? Yes, a cripple now, but years ago he

played on a team in college. He was hurt for life in pulling a child out from under a runaway horse's hoofs. He is now having the test of his life, he says, and he is putting the whole ward in training. He tells the people in the hospital that everybody has some position in the world's team and the invalids have the hardest line of all to hold. Cheerfully he cries out, "Our place is the hardest, but the team needs us the most," and all the other invalids in the ward are keen with the idea, so they are in training. They do not tell their symptoms and they do not wonder why they have to suffer. They hold on to their irritable tempers, and they try not to be hopeless. They have begun to be athletes themselves in this new team just because this cripple knows how to work with the group. He knows how to play on a team and so the doctor told the visitor that the strongest man on the football team to-day is not so strong as the bed-ridden athlete. There may be boys and girls reading this lesson who have to hold a hard line in the world's team. The important thing is not to shirk. The next important thing is to help someone else not to shirk.

TEAM WORK THROUGH THE CHURCH

The big thing about the history of the church is the splendid team work that has been going on for two thousand years, ever since the disciples started the first little churches in the name of Christ. "Where two or three are gathered together in my name" makes a team with Jesus Christ and God working with us. The great enterprises of the church have always been started by a few, but those few have been dynamic forces because each one has felt his responsibility to the whole, his responsibility to God in his furtherance of God's church.

Albert Donald says: "There are many things which

God wants to do which he cannot do unless someone helps him. Every one of us can help God do something that needs to be done." And Bishop Creighton says, something which I feel you will not forget, because I know boys and girls love to walk arm in arm with each other. The Bishop writes: "What did God give you the crook in your arm for? Why, surely, to hook it into some other fellow's!"

MEMORY QUOTATION

EACH AND ALL

Little thinks, in the field, yon red-cloaked clown
Of thee from the hill-top looking down;
The heifer that lows in the upland farm,
Far-heard, lows not thine ear to charm;
The sexton, tolling his bell at noon,
Deems not that great Napoleon
Stops his horse, and lists with delight,
Whilst his files sweep round yon Alpine height;
Nor knowest thou what argument
Thy life to thy neighbor's creed has lent.
All are needed by each one;
Nothing is fair or good alone.

—*Ralph Waldo Emerson.*

STUDY TOPICS

1. Are you ready to offer yourself for useful service in some community activity like the Needham memorial work?
2. Have you already taken part in any social-service work?
3. In Lowell's poem of *Sir Launfal* he says, "The gift without the giver is bare." What does he mean?
4. Read 1 Corinthians 12: 14-26, and apply those to our living together.

5. Make a list of the interdependence of people in your own life, beginning with the arrival of the postman or newspaper boy before breakfast and running through to the last workman you see as you stand at the window ready for bed. It may be a messenger boy no older than yourself bringing you good news in a letter.

Text:

**But now are they many members, yet but one body.
—1 Corinthians 12: 20.**

CHAPTER XXV

PLAYING THE GAME OF LIFE

DID you ever ask yourself what you can be doing now to make your life in the latter end add up the cheerful word "success" instead of the pathetic word "failure"?

THE GAME OF LIFE

We have studied enough about the value of health and enough about the value of wealth to know that neither health nor wealth is of any concern to anyone if the only outcome of health and wealth be simply the pleasure of the moment. In order to get abiding satisfaction we must take part in the interesting game of life and play it with all our hearts.

Playing fair.—Life is no mere game of chance. It is a game that takes wit and wisdom, knowledge and skill, friendship and love, a game where the more human you are the more divine you may become if you play your game with honesty. This playing the game with honesty challenges you every day, in your work and in your play, in your friendship and in your service to God.

Your gifts and their use.—In order for you to take an active part in the game of life, let us imagine that you are playing a game of gifts. Let us hope that many good gifts have been dealt to you. We wonder if you have an acute sense of hearing and seeing. Have you ever tested yourself by playing the game of looking at a

table quickly, closing your eyes, and then recalling what you have seen?

Are you able to recall the names of songs that have been played on the piano when the words have not been sung with them? Have you the gift of strength of muscle and nerve and heart. Is your memory able to grasp and hold facts? Have you a fine sense of right and wrong in playing with others in the school yard or at home? And, finally, have you a personal sense of obligation to play your game of life so well that all who watch you play will exclaim: "What a fine boy! How well he uses his gifts!" or "What a lovely girl! She is gifted in so many ways."

If you play the game of life so well that your friends about you realize that you are using your gifts wisely, your success is sure. If you play your game unfairly, there is no doubt but that in the years to come there will be failure no matter what seeming success there may be at times on the surface.

Winning and helping others win.—You will be the better player in the game of life the more you can change the seeming mischance into a good chance and make your opponent as well as your partner contribute something to your success while you in turn contribute much to his. Everything has a good side as well as a bad side. Always make use of the good side.

Nature plays a good game.—You can see how wonderful old Dame Nature is as she plays her game of life. In the winter when the storms beat upon the trees and branches fall, bringing seeming havoc, we groan with sympathy, and deplore the loss of the great branches or lesser ones, but with the spring and the coming forth of myriad leaves, nature covers over the devastation and in many cases sends out new twigs and tiny branches

which before the autumn give the tree a new aspect and make up for the loss of the previous winter. Moreover, when a great storm brings havoc to the apple blossoms and the unthinking farmer deplores the loss of barrels of apples in the autumn, he forgets that nature in a way makes up for the loss by having bigger apples and the greater demand for apples; so that the sale produces as much in actual price as might have been if the storm had not done away with the larger production.

A CHALLENGE

Someone has said that no boy or girl in America need lack the best education that he or she can use. There is always someone to help with scholarships for the fine boys and girls who really want to enter the game of life. There is no better stock in the world than American boy or girl stock. It is always at par. Gold bonds are nothing compared with the golden youth if golden youth makes worthfulness his goal. And to be worthful means to be clean in body and speech, to be awake to chances to help, to be intelligent, to think straight, to scorn cheating, to be earnest for the main chance, to be cheerful—yes, always cheerful—to be courageous.

More than you earn.—Try being worth while and see how soon you will be getting even more than you deserve. What good things, especially what good friends you will find in the game of life! The reason will be because you first helped yourself. You will have large returns on your investment in gracious manners. Gracious manners will make you acceptable to strangers as well as friends, and because they are unconscious, and, as it were, second nature with you, you will wonder why everyone wishes to help you. You have sown good manners; you have reaped friendliness. Friends will spring

up everywhere. The old Greek story tells us that Cadmus sowed dragons' teeth and armed soldiers grew up. But we are sowing better seeds and getting better harvests than Cadmus.

In the Old Testament we find the very highest ideals of playing the game. In the last chapter of Proverbs is the beautiful description of the young woman who makes the most of her time and opportunity:

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness. . . .

Many daughters have done virtuously, but thou excellest them all.

Favor is deceitful, and beauty is vain; but a woman that feareth the Lord, she shall be praised.

Give her the fruit of her hands; and let her own works praise her in the gates.

And in the Psalms again and again we find a challenge to young men to play the game of life with fairness and fervor.

MEMORY QUOTATION

THE ANCIENT MARINER

He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best who loveth best
All things both great and small,
For the dear God who loveth us—
He made and loveth all.

—*Samuel Taylor Coleridge.*

STUDY TOPICS

1. How do you feel about your playing the game? How do you feel toward the boys and girls who are not willing to play the game fair?
2. What is your obligation in playing fair when a brother or sister does wrong and you know that, by telling your mother, in the long run you will be helping the one who has done wrong, but for the time being it would bring disgrace to the brother or sister and the title of tattler to yourself?
3. A similar incident could arise with pupil and teachers. Give an instance and discuss it.
4. When a boy helps a friend by copying notes for him in order that he may appear to get his lesson, how about playing fair to the class? Is it really playing fair to the boy who has been helped?
5. What is cheating? What immediate satisfactions come from cheating?
6. What is being "worth while"? What kind of satisfaction comes from being worth while? What is meant by large returns on your investment in the social graces?
7. Does everybody help you just because you help yourself?

Text:

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.—Ephesians 4: 1-3.

CHAPTER XXVI

TIME OFF

OVER in England everybody has the habit of doing something in particular besides his regular work. You will find in the English *Who's Who* at the end of each biographical sketch that there is a statement of what the man's avocation is as well as the story of his vocation. One great statesman writes books, another colonial secretary makes child-welfare his off-time work. A famous author seeks joy and change in his violin just as Charles Dickens fifty years ago spent much time in getting up theatricals, Robert Browning in working in sculpture.

This use of one's leisure time is very important. It is not so much that we need rest as it is that we need recreative work, which means that we ourselves will become rested and stimulated to new activity if we create each day something which is pleasurable work and which calls us from our routine study or labors. An avocation must be something that uplifts us. It must be an occupation that serves the purpose of rest in change.

VOCATION OR AVOCATION

With too many persons work and play exchange places, and the better enthusiasm is given to the time-off interest. With high-school boys and girls this is very often true. The entertainments which are gotten up in the secondary schools are often made the business of the students and the studies become little more than the accidents of the school day. But if boys and girls do

their school work with diligence, centering their whole mind on it while they study, there ought to be enough time outside of the eight hours for sleep to do many self-chosen things which are pleasurable.

Outdoor recreation.—Aside from one's study there are the games—football, tennis, baseball, basketball, and cricket; music lessons, glee clubs, school orchestras. There are hours of the day when it is most important for the student to be walking or playing golf, skating, coasting, ice-boating, taking part in water sports, fishing, hiking, or using one's hands in woodcraft. In summer time there are so many avocations—keeping hens, raising rabbits or garden truck. If one lives in the city, one can assume a small agency which takes one out for delivering magazines or papers. The more we live out of doors and the closer we get to nature, the more we understand life. We have not enough half holidays dedicated to nature. As soon as school closes, good healthy boys and girls should make a point of getting out into the open. They should have pets.

There is nothing like a dog as a companion for time off. If one sits in a boat fishing, it is pleasanter to have old dog Tray watching every movement of your rod and line. If you are walking through the woods whistling, if old dog Tray is close by your hand, he will attract your attention to some little animal that you had not seen and which you would not have missed for the world. Old dog Tray knows the forest better than you. Even a good cat is a pleasurable companion in time off. They teach you many lessons in patience, in concentration, and if they are mothers with families of little kittens, they teach you how to play, they teach you how to work, and they teach you devotion.

Pageants and pilgrimages.—In these latter days the

schools are reviving pageantry. They are putting these pageants upon the stage or staging them on the school lawn. But in the old days, in the fifteenth and sixteenth centuries, our ancestors took part in pageants that were infinitely more worth while for time off than anything we have to-day staged as a form of dramatics. The early pageant was a real adventure. The pilgrims started out by horse or by foot to go to some shrine, to visit some haunt, and up hill and down dale through the countryside they passed, the good folk enjoying the sight and the pilgrims themselves keenly alive to the excitement of their quest. By and by when you are older you will read the *Canterbury Tales* which tell the story of the nine and twenty pilgrims who went to Canterbury to the shrine of Thomas à Becket, and when you are still older, you will go to England and see Kenilworth Castle from which castle Queen Elizabeth and the Earl of Leicester set forth upon a pilgrimage famous in the history of the times.

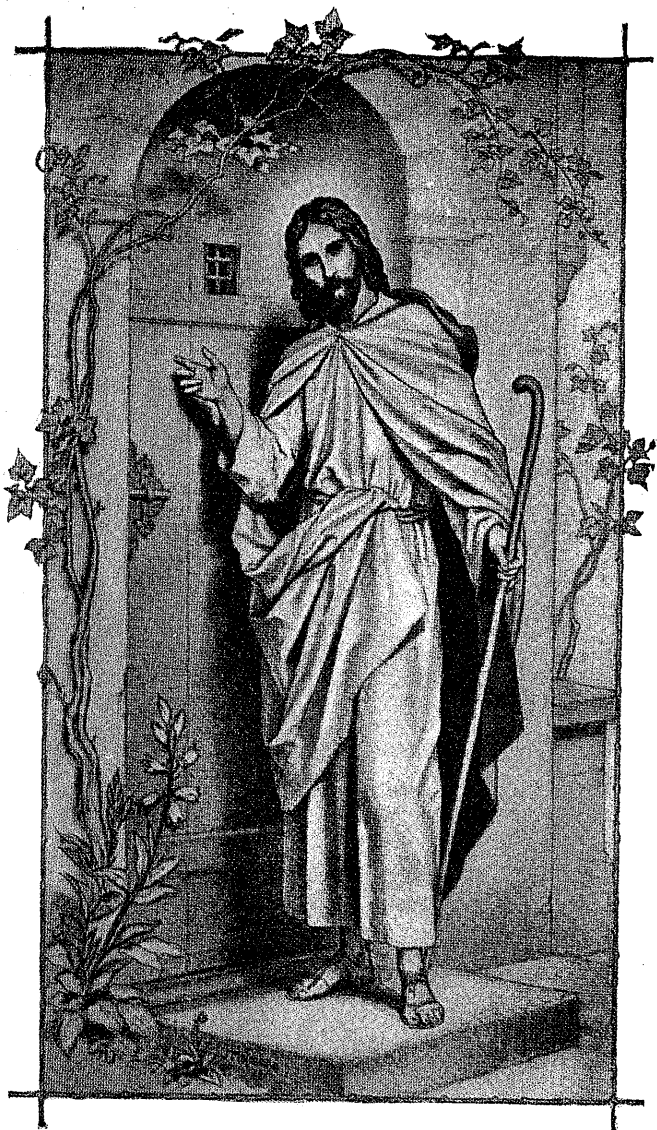
THE WAY CHRIST USED HIS TIME OFF

We know that Jesus Christ loved flowers. He must have roamed over the hills around Galilee in his time off from the carpenter shop where he worked with Joseph.

Someone has written a prose poem of the Boy Jesus. "I think of the Boy wandering over that open hillside, amidst beautiful nature, the manifestation of God; seeing God's green hills and laughing streams, and God's sun rising to light the world and sinking in crimson glory into the waters of the Great Sea; seeing the Father's flowers and birds and beasts, and delighting in them, and loving them, and feeling that the Father also delighted in them and loved them. In all his references to nature afterward he makes you feel this. God is behind it all,

interested in it all. God loves the little lambs sporting in the fields. God watches the poor sheep going astray. God feeds the birds of the air, which toil not, neither do they spin. God sees the young sparrow falling out of the nest. He clothes the grass of the field. He decks for his pleasure the wild flowers of the hillside, so that 'Solomon in all his glory was not arrayed like one of these.' And when the Nazareth farmer flings the wheat into the ground, the Child sees that the life is from God which miraculously springs up, 'first the blade, then the ear, and after that the full corn in the ear.' Did any other boy on earth ever enjoy nature and love it and see God in it as this Nazareth Boy?"

Our own ideals.—When we take Jesus Christ for our ideal and try to shape our life like his life we at once begin to realize that we too may enjoy nature and see God in it just as our Master did. We can see the unfolding of the springtime with new interpretation; we can walk through the summer months with a new realization of God in nature, and as the autumn and the winter approach we are still interpreting the harvest and the fulfillment of the seasons with the thought of the goodness of God. And it is not only in nature alone that we see God, but we see the divine in our friends because we are made in the divine image. Realizing this assurance of the divine nature, we make the happiest sort of discoveries in our fathers and mothers. We see they have characteristics like Jesus Christ; they are patient like him; they forgive seventy times seven; they make sacrifices and they always love us. Our brothers and sisters become dearer to us because they have in them qualities that belong to the Christlike nature, and even the baby in the cradle looks out of his great, wondering eyes and we say with Wordsworth that he has come



CHRIST KNOCKING AT THE DOOR

Hofmann

to us from the unseen world, "trailing clouds of glory . . . from God, who is our home."

Jesus Christ used his time off to get closer to his friends and to know better those who needed him in the social world. Our time off can be used to no better advantage than in the ways in which Christ used his time in getting closer to his friends; in talking with men of all classes and conditions.

MEMORY QUOTATION

Saviour, teach me day by day,
Love's sweet lesson to obey;
Sweeter lesson cannot be,
Loving him who first loved me.

With a childlike heart of love,
At thy bidding may I move;
Prompt to serve and follow thee,
Loving him who first loved me.

Teach me all thy steps to trace,
Strong to follow in thy grace;
Learning how to love from thee;
Loving him who first loved me.

—*Jane E. Leeson.*

STUDY TOPICS

1. Why for the most part have Americans neglected recreation?
2. Why is one's leisure time so important?
3. What right have we to say that an avocation ought to be something that uplifts us?
4. When might we say that work and play are interchangeable?

5. Make a list of your self-chosen things which are to you most pleasurable.
6. Note carefully and in how far you love the same things that the boy Jesus loved.
7. Note lovingly the Christlike qualities that you have met in both old and young people.
8. Why did Wordsworth say that babies came from the unseen world "trailing clouds of glory" from God?

Text:

What man is he that desireth life, and loveth many days, that he may see good?

Keep thy tongue from evil, and thy lips from speaking guile.

Depart from evil, and do good; seek peace, and pursue it.—Psalm 34.

CHAPTER XXVII

FOLLOW YOUR LEADER

DURING one of Napoleon's great battles, when the fight was going against him, there is a story told of a famous little French drummer boy who was commanded to beat a retreat. The boy, stepping up to the commander, said, "Sire, I don't know how to beat a retreat, but I *can* beat a charge! Oh, I can beat a charge that will make the very dead fall into line!" And suiting the action to the word, he sent the rolling note "To charge" ringing out over the wavering lines with such a thrill that the faltering soldiers fell into line, gathered themselves together and turning, swept back upon their enemy, carrying victory before them. That little drummer boy was a born leader!

QUALIFICATIONS FOR LEADERSHIP

What are the qualifications or characteristics which made the little drummer boy able to meet the officer with a straight challenge, thrilling the faltering soldiers so that they fell into line, and turning again, carried victory "over the top"?

I wonder if the important qualities of leadership which follow are not the qualities which all boys and girls necessarily develop in leadership for basketball, football, or baseball, as well as for the battlefield. We need:

1. The qualities of earnestness, and
2. We must be desperately interested in the thing which we are about to do.

3. We must have will-power, and when we once put our hand on the plow we must keep it there until the furrow is turned up.

4. There must be endurance, must there not? And not only bodily endurance, but mental and spiritual endurance to play the game.

5. System and order and judgment and decision are all necessary for team work we will grant.

6. Dependableness is a quality most important.

7. Then there is responsibility. With Boy Scouts and Girl Scouts, think of the responsibility the leaders must develop for themselves and help develop in each of the group!

8. What about imagination? Certainly, qualifications for leadership demand the ability to think ahead and imagine what may turn up that needs our judgment and decision on the instant.

9. There must be unselfishness.

10. And there must be the readiness to sacrifice.

THE WORLD'S GREATEST LEADERS

Just as we need splendid, masterful qualifications for leadership in school activities in order to play games well, whatever the games may be, so too there must be leaders in thought, pioneers of new ideas. History has always paid high honor to such men and women.

Old-Testament heroes.—In the days when the Old-Testament history was written, the leaders who took the responsibility and helped others to think and decide in private and public matters were such men as Moses, Abraham, Joseph, and the great prophets. Even to boys and girls of your age these names are familiar, and instantly you recall a story of their remarkable char-

acters, each one different from the others, but each one marked as a religious leader.

You know that from the very beginning Abram felt a sonship with God. He recognized God's authority as well as rejoiced in his loving-kindness. In the fourteenth chapter of Genesis we read the story of his fight with the kings. They had taken his brother's son Lot prisoner. It was at this moment that Abram had to show the qualifications of a great leader. He wished to regain his brother's son. He must lead an army. "He armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan," and the story goes on and describes how he and his servants by night smote the armies of the kings of Sodom and Gomorrah and pursued them unto Hobohah, which is on the left hand side of Damascus. He won the day and brought back all the goods, together with Lot and his goods and the women also and the people who had been taken with Lot. There was a great feast following the victory and Melchizedek, king of Salem, brought forth bread and wine (he was the priest of the most high God) and he blessed him and said, "Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God which hath delivered thine enemies into thy hand. And he gave him tithes of them all."

And the king of Sodom tested him, asking him to give him back the people, the men and their wives, together with Lot, keeping for himself the goods which had been taken when capturing the army. This was a temptation which the king of Sodom hoped Abram would accept; but this leader of men, this man to whom God had promised Canaan and the renewal of the covenant, gave answer to the king of Sodom in these words:

I have lift up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoelatchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich; save only that which the young men have eaten, and the portion of the men which went with me, Aner, and Eshcol, and Mamre; let them take their portion.

In this brief story one may find almost all of the ten qualifications for leadership. We propose that you paint a picture in your own minds and tell us where Abram used his imagination and his decision; where he was unselfish and made a sacrifice, and in how far he felt a great responsibility for his friends and family and the community in which he lived.

New-Testament heroes.—Then, when we come to the New Testament, we find the story of Jesus Christ, who led his twelve disciples and later miraculously called to leadership Saint Paul. Matthew, Mark, Luke, John, James, Peter and all the other disciples were gathered into one school with Jesus as their leader in order that they might learn from him how to carry the gospel into the country far and wide and how to establish it in far-away nations.

Saint Paul's leadership.—To begin with, you know that Paul was Saul of Tarsus. He is commonly called Paul. Tarsus was a Gentile city, the seat of a great university, and as a young man Saul had been surrounded by Gentile people with Gentile ideas. He was educated thoroughly in ecclesiastical law and the ritual of the Jewish church, because he was a Jew, although he lived in the Gentile city. He was profoundly conscious of his personal responsibility. He was earnest, but his religion gave him but little hope. He was impatient

with the narrowness of Judaism, but he had found no way out until the moment came when, suddenly as by a shock of electricity, he experienced the great conversion of which we read in Acts. He heard a divine voice saying, "I send thee unto the Gentiles." For three years Saul remained in Damascus and for more than ten years he stayed in Syria and Cilicia. Gradually he became convinced that his work was to be the transformation of Christian fellowship into the Christian Church. His mission as a leader began with his attempt to evangelize Galatia. The whole story is thrilling. Saint Paul would never have accomplished his wonderful undertaking in Macedonia, in Thessalonica and Athens and Corinth and, in fact, throughout Asia Minor, had he not been gifted with vision, imagination, determination, and sacrifice.

Assuming leadership.—In our own American history the pioneers of new ideas, the leaders in thought and action, have been men and women from all walks of life—soldiers, statesmen, preachers, doctors, inventors, philanthropists. What an array they make, beginning with Miles Standish at Plymouth and coming on down through the years to the Father of our Country, George Washington, and the saviour of our country, Abraham Lincoln. There leap to our minds the names of a score of men and women who have been able to work for us and think for us and whom we have been proud to follow.

Becoming leaders in our turn.—Great people who are great leaders set us examples so vivid and thrilling that we in our little way wish to be leaders too. Leadership holds down all our low instincts and brings forth our better emotions. The more we develop our leadership the more we love our fellow men.

The larger our sympathy grows, the more content we are in fulfilling our everyday duty, whatever the immediate duty is, for we know in the end duty will bring us happiness. We know that in the habit of thinking for others we shall find joy—joy in understanding the feelings of other people as well as delight in leading other people to some definite end.

IDEALS FOR LEADERSHIP

The ideals for leadership in modern life must, of course, be the same as they were when Jesus called his disciples. Christ's disciples are carrying on the work of the great Christian Master to-day. We recognize Jesus as our leader. When Jesus called his disciples to him saying, "Whom do men say that I, the Son of man, am?" some of them replied that he was John the Baptist, and another that he was Elias, and another Jeremias or one of the prophets. And again Jesus said unto them,

But whom say ye that I am?

And Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Later in the same Gospel we read that Jesus in talking of himself with his disciples emphasized the thought of service and sacrifice:

If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.

These ideals of self-denial are essential to the success of the leader. Again and again it would have been possible for Jesus to have made his daily life more at ease, but not once do we find him a king among men. He was always a man among his fellow men.

"Ye shall know the truth."—Again, if we study the leadership of Jesus and the infinite pains he took to get his disciples ready for their leadership, we find in him forgiveness of sin. Seventy times seven, over and over again, must the leader of men forgive the men they lead. This requires great character. This demands that we sometimes even forgive our enemies. In John's Gospel in the seventh and eighth chapters we find the very words that Jesus used with his disciples as he trained them for their service.

Perhaps in the twelfth verse of the eighth chapter Jesus makes the supreme statement of his leadership,

"I am the light of the world : he that followeth me shall not walk in darkness, but shall have the light of life."

And again in the thirty-second verse ring forth the words that we would have all girls and boys remember:

Ye shall know the truth, and the truth shall make you free.

MEMORY QUOTATION

Forward! be our watchword,
Steps and voices joined;
Seek the things before us,
Not a look behind:
Burns the fiery pillar
At our army's head;

Who shall dream of shrinking,
By our Captain led?
Forward through the desert,
Through the toil and fight:
Jordan flows before us;
Zion beams with light!

—*Henry Alford.*

STUDY TOPICS

1. Name some great leaders you have already studied in school; whom have you learned to know and honor in current events because of the work that they have done during the Great War or since the war?
2. Enumerate the characters in Bible history of whom you have studied in Sunday school who are to you great leaders. How can you compare a man like Moses with a man like Lincoln?
3. In examining the text you have found that we have enumerated the qualities belonging to the Master Leader and Christ. Have our national leaders possessed the same qualities in lesser degrees or have they been famous for certain characteristics only? For instance, could we say that Washington was endowed with imagination as well as the other qualities; or Lincoln with order?
4. Name some kinds of leaders that have made America famous and honored.
5. Suggest the kinds of leaders that will be needed during the next century to meet and solve our great problems.

Text:

Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.—Romans 13: 1.

CHAPTER XXVIII

GOOD FELLOWS

WOLVES go in packs for the sake of pack defense, deer run in herds for the sake of herd defense, and human beings love to get together. How is this call of the social nature to be explained? The answer comes from one of you: "Because we have a good time."

What does "having a good time" mean? Does it really enhance one's pleasure to share one's joy? Does comradeship on the open road, or over a task in the school-room or on the playground, become more thrilling because of the good fellows who join in the game or the work?

THE CALL OF OUR SOCIAL NATURE

What are the elements that go into good fellowship? To begin with, there is the excitement in the comradeship itself, whether it be in the competition between two boys or between two girls, or between a boy and a girl. To run alone is lonesome. Possibly it is not lonesome to walk alone through the woods or the crowded city streets because in the woods one has nature to commune with, and in the city there are so many sights to see. And yet walking alone in the forest would be too much like the life of Robinson Crusoe before Friday turned up to bring him problems and to bring him fellowship. I think we all want our Fridays even when we are not on a desert island. Certainly, on the crowded street there are so many things to see, and seeing these things starts us thinking, and immediately we wish to talk aloud in our in-

terest over the sights and scenes which come and go around us.

The silent comradeship.—And it is not only as we come and go in the open that we want fellowship. We long for it as we sit by the fire. Even when we have a good book we want to look up and see the face of a dear one and share the wit and wisdom from its pages. It is pleasant to feel that someone else just across the fireplace is in another big chair with his book or his work. One does not need to speak always, but it is pleasant to look up and see the comrade close by, silently doing the same pleasant kind of a thing that we are doing.

In the workshop.—So too in the workshop one likes good fellowship. If we are at a carpenter's bench or doing tool work on leather, there is the competition which thrills us and stimulates us. We are quite sure that this getting together answers a supreme hunger in our natures.

THE HIGHER FELLOWSHIP

Just as nature demands for animals and human animals to get together for social interchange, so too the spiritual nature within us hungers and thirsts after the righteousness of our heavenly Father. We crave fellowship or sonship with him and we want to confess it and want others to have the same feeling that we have in our sonship with the Father. There never was such fellowship as that which we read about in the four Gospels. Think of the wonderful comradeship between John and Peter and their Master, Jesus Christ.

Extending Fellowship.—One cannot think of the Sea of Galilee without thinking of that group of fishermen in their boats coming and going as called from

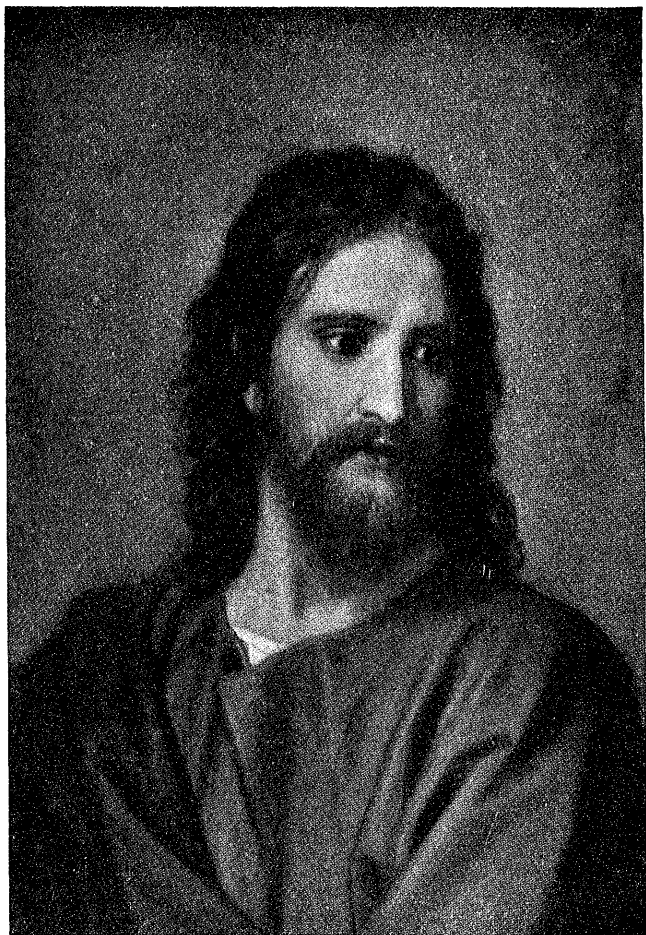
their work as fishermen to their more important work as disciples. And this group of disciples who were first called by Jesus to follow him were not satisfied with their fellowship until others were added to their number. All about Nazareth and Capernaum and Galilee we can see in our mind's eye first this disciple and then another, sometimes two, sometimes four or five of them, plodding over the hills or walking down the dusty highways, in the large cities, or over the great caravan road going up to Jerusalem.

The faithful majority.—The human social instinct is at its height when we think of the group that sat at the feet of Jesus Christ and followed him with such faith and earnestness and such loyalty. Only one of his disciples failed him; only one disciple found it impossible to be a good fellow of the group, only one that could not take part in the sacrifices for the sake of the larger fellowship.

Jesus' regard for the day's work.—Saint Mark tells us that it was at the beginning of his work in Capernaum that Jesus called the first of his disciples. Now, the people had crowded to the water's edge in order that they might listen to his teachings, and when the teaching lesson was over something happened. Someone has said that in the midst of the great things Jesus always thought of little things. He could think of the tired fishermen and their profitless night's work as well as the great message which he had to give in the language of the simple parable to the crowds of people who were listening to him, "pressing on him" to hear the word of God. So when he left off speaking he said unto Simon, "Put out into the deep and let down your nets for a draught." And Simon said, "Master, we have toiled all night and have taken nothing, but at thy word, I will put down

the net." When they had done this they inclosed a great multitude of fishes and their nets were breaking. Simon Peter saw what had happened and cried out, "Depart from me, for I am a sinful man, oh Lord," for he was amazed and they that were with him, at the draught of fishes which they had taken. And so also were James and John who were partners with Simon. Jesus recognized in these men something which they themselves did not understand. He knew that he had amazed them, but he also knew that they had faith, faith that if they did let down their nets he had the power to command something quite different. It was something more than the miracle of the fishes that brought Peter to the knees of Jesus that day. When Peter said, "Depart from me, for I am a sinful man," Jesus answered, "Nay, fear not, for henceforth thou shalt catch men." Jesus meant this whole experience as a lesson. They were rough fishermen at their work and the work was toilsome. They had nets to be mended and boats to be cleaned. They were to be no cloistered saints who could sit at leisure in the future. They were to become fishers of men and they must be prepared to be comrades of Jesus in his work. It was the beginning of the kingdom of God. Going on to the next boat where the partners were mending their broken nets, he called James, the son of Zebedee, and John his brother, and they left their father in the ship with the hired servants and went after him.

Thus these four "good fellows," these men walking up the street in an obscure fishing village, became the nucleus of the group of Christians who established first the Christian society and then a Christian church and then Christian civilization. They seemed to be four ignorant young fishermen under the spell of a leader



Hofmann

THE CHRIST

without any idea of where they were going or what they had to do, but they believed in their leader and they had comradeship in their hearts. Fellowship was their supreme attribute, faith the quality of their manhood. Thus was the beginning of the kingdom of God established through fellowship and comradeship with the Son of God.

MEMORY QUOTATION

SONG OF PEACE

Children of one Father
Are the nations all;
"Children mine, beloved,"
Each one doth he call;
Be ye not divided,
All one family;
One in mind and spirit
And in charity.
Wealth and power shall perish,
Nations rise and wane;
Love of others only
Steadfast will remain;
Hate and greed can never
'Gainst this Love prevail;
It shall stand triumphant
When all else shall fail.

—*M. K. Schermerhorn.*

STUDY TOPICS

1. Do you feel that we are peculiarly a nation of good fellows, men and women who can get together and plan things?
2. Is it possible in our American democracy to carry out the will of the people rather than to carry out the autocratic ideas of one individual?

3. As you read the newspapers and magazine articles about other countries, do you feel that our America has the possibilities of fine comradeship and power of working together as peculiar national characteristics?
4. If this is so, how can we further it as citizens of our nation?
5. Where is the best center in which we can begin to practice our good fellowship in citizenship?
6. If fellowship develops rapidly in the schoolroom, is it likely that roots of leadership will grow so that in all probability fellowship will follow in other places of activity—the church, the state, and in society at large?
7. What men and women in your city are famous for their fellowship in good citizenship as well as in club life and in their more intimate home relations?
8. Examine your Bible and find stories of the disciples in their fellowship not only with each other but with Jesus Christ.

Text:

For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.—1 Corinthians 12: 13.

CHAPTER XXIX

LET THE PEOPLE RULE

IN *Education in a Democracy* Dallas Lore Sharp says: "What democracy is and what it is to be democratic—these are the first things to learn in school. After them come other things: to know the world of books, and to be a citizen there; to know the world of nature, and to be a citizen there; to know the world of science, and to be a citizen there. The world of men, however, laboring men, professional men, business men, Northern, Southern, and Western men—to know these men, yourself as one of them, for you are America, will be pretty safely educated for democracy."

PREPARING FOR CITIZENSHIP IN A DEMOCRACY

Now, if every boy and girl thinks about all the other boys and girls, men and women, in this spirit of democracy, and if they partake themselves in this kind of equality, we shall very soon have a country which is ruled by the people and for the people, with ideals of the people dominating the life of society. But just so long as we are not willing to let the people rule, just so long as we step one side with a small group of people and consider ourselves different, or better or worse than all the others in other groups, the people will not rule. We shall be out of the game. We shall not partake in the great opportunity of democracy.

Democracy a growth.—Every generation finds the world, on the whole, a little nearer democracy. Among the intelligent Greeks Pericles saw no absurdity in Athens

where there was a democracy on a basis of twenty thousand free men as Athenian citizens, while four hundred thousand slaves worked for these democratic members of society. Even until the days of our own Civil War most people here in the North believed that democracy could continue as it had been continuing with part free and part slave States.

Lincoln's vision.—Abraham Lincoln declared that it was impossible for a democracy to grow with part free and part slave States. He saw the truth, and gradually the world saw it through his eyes. And the time came when the North was ready to lay down its life for the principle which Lincoln had first seen.

For one hundred years women have asked that they too might take part in democratic rule, and at last by a federal enactment, the Nineteenth Amendment, the vote has been given to women.

So little by little our democracy is following the ideal which has ever been before it. We like to think that this country was set apart for these ideals to be worked out in. We like to think that when the time came for people to partake in the brotherhood of man, God gave them the new continent and he gave it to the people who were to be trusted. More and more you boys and girls as you grow into men and women, will understand the meaning of democracy and in one way or another you will be the disciples who will be making real the dream.

THE AMERICAN COMMONWEALTH

Sir James Bryce, the great Englishman, who made a study of American democracy and who wrote the distinguished book, *The American Commonwealth*, which explains our government more clearly perhaps than any

other text, makes the statement, "in a democracy one's duty is not only to accept equality but to realize equality and make himself pleasant to his equals." The word commonwealth means common weal. Our fellowship must include giving of ourselves as well as getting much from society. We must be able to mix with all sorts and conditions of people, and we must think in terms of the "greater good." In living and acting together we must gain a social consciousness, and this social consciousness can be readily gained as we play together at school and work together for the sake of our games long before we work together for business interests.

Interdependence soon teaches us the social consciousness. Every time we cooperate with the group we are learning to be initiative and to take responsibility. In other words, we are taking part in social life. All the little daily and hourly experiences of our interrelations soon become pleasing to us, even if we cannot always agree that working with others brings personal success. For, after all, the test of success lies in our ability to work with others and not to surpass others; not to gain the end ourselves but to help create something worth while in the group. This social consciousness brings us to new ideals in regard to helpfulness. "Let the people rule" means that everyone is to help every one else not only in the political relationship but in the churches and social clubs.

With such an ideal for democracy in view we begin to understand a citizenship which does not mean simply obeying laws or voting but one of far greater importance. We are building up a neighborhood consciousness and a community vision which takes all the visions of our highest moments and all the aspirations of our spiritual nature working together for practical politics.

MEMORY QUOTATION

THE CONQUERING ARMY

But see! Behold! from the awakened East—
 Where shines the splendor of the morning star,
 Where spreads the effulgence of the coming Dawn,
 Which heralds the glad birth of a new Day—
 A valiant company is moving on,
 An Army quiet, unregarded, small,
 Devoid of flaming arms and armaments,
 But terrible with Banners: strong in soul:
 Brave men and women with their hearts aflame
 To dare, to do, to help and to endure.

How beautiful their onward pathway shines!
 The yellow corn springs high, the golden grain
 Waves promise on a thousand fruitful hills:
 Great cities rise, enduring works increase;
 Glad homes are crowned with comfort and with care:
 And brooding science finds new secrets out.
 The glory of accomplishment is theirs,
 The mission of the mighty enterprise—
 To conquer nature and to master art.
 The secret of eternal harmony—
 The reconciliation of the world.

—*Katrina Trask.*

STUDY TOPICS

1. As a nation in 1917 we went to Europe to save the world for democracy. Why was this slogan so readily taken up? Is the United States of America caring about democracy to-day as it did in war time? How do you know it?
2. Since the Armistice what laws have been passed that express the desire on the part of the American people to further democracy?

3. What bills for better democratic life are being presented in your own State as well as in the federal government at the present time?
4. Why does democracy come so slowly?
5. Why does it seem to be retarded at times?
6. How many years did it take to shape our own national life after the American Revolution? Is it finished?
7. Was the slow growth of the new nation possibly a better thing for the whole country than it would have been if the Constitution had been drawn up at once?
8. Even though the United States rejected the League of Nations, now that forty-three countries are sitting at the Council Board developing the idea of internationalism, it would seem as though a slow growth of international democracy were taking place. In how far can boys and girls help shape that democracy?
9. Our own Constitution has been changed or, rather, developed with the addition of amendments. Can you think of new amendments that may be added in the future to our own Constitution which will make of this form of government a still stronger document for democratic life?
10. Can you suggest changes or amendments which will be appropriate in the development of a League of Nations? Remember "you are the hope of the world," and it will be your thoughts, the thoughts of this younger generation rather than our thoughts, the thoughts of the older generations, which will make of the world a safe place for everyone to live and to work for the welfare of all.
11. The interdenominational movement of the churches is the finest development in our democratic life because it is a movement to unify all churches into one great one—that of the Fatherhood of God and the brotherhood of man. How can you boys and

girls help further this splendid movement, even though you at the same time remain faithful to your own denomination and uphold the creed of your own church?

Text:

Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? . . . Ye are the light of the world. A city that is set on a hill cannot be hid.—Matthew 5: 13.

CHAPTER XXX

'MY COUNTRY, 'TIS OF THEE'

OUR national hymns are filled with stirring sentences in which are expressed beautiful patriotic sentiments.

"My country, 'tis of thee,
Sweet land of liberty."

We love to sing these first two lines of Dr. Smith's "America." The words ring out and we love to dwell upon the thoughts expressed in the third verse:

"Let music swell the breeze
And ring from all the trees,
Sweet freedom's song.
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,
The sound prolong."

Descriptive songs.—Yes, this is one of the hymns that stir us. And Miss Katharine Lee Bates has drawn a picture of our American continent which we love to call "our country" and the words of her great song also thrill us. Miss Bates makes us see the amber waves of grain, the fruited plains, and the majestic mountains in the far West. We see the big white cities dotted across the green of our country. We love the lines,

"A thoroughfare for freedom
Beat across the wilderness."

And as we sing the words we see the prairie schooners of the eighteenth century and early nineteenth making their way through the mountain passes of the Appalachians over into the rich plains of the Middle West.

Through all the verses of "America, the Beautiful," there is that same delight in the thought that our nation has been set apart for brotherhood.

"God shed his grace on thee,
And crown thy good with brotherhood,
From sea to shining sea."

In the verses which we have chosen for the memory quotation in to-day's lesson we see the sacrifice of the forefathers who suffered and toiled and labored and finally lay down their lives to found a nation. The historian, Mr. Hosmer, who has written these ringing verses, makes us realize that our Pilgrim Fathers founded our nation upon the majesty of law and the grace of freedom that we in the future years might carry on the work of righteousness and justice and peace.

DEMOCRACY

The more we think about "America, the Beautiful," the more we realize that we have established on this Western continent something unique which other nations have copied and which more and more will become the ideal government of the world. The story of American history is one which takes hold of the reader, no matter where his home may be. There is something inspiring about the life of the pioneers from the days of the Mayflower to the moment when James Otis defied the courts of England with the convincing argument, "Taxation without representation is tyranny."

The inspiring story of America.—English poets,

essayists, and novelists have used the story of the American Revolution over and over again as the subject of their writings. The French not only followed in the footsteps of the new United States, but they have ever been eager to follow in the ideals of freedom, the freedom which has established all manner of institutions for the betterment of the people over our great continent.

It does not matter whether it was the Revolution, the Civil War or the War with Spain, the United States has been fighting for independence of character from the beginning to the end. All our dogmas, our forms of government, our proclamations are aimed toward one end—a greater opportunity for the citizens of the country, greater opportunities for education—freeing the mind of America.

OUR RESPONSIBILITY

Just as the history of America has been one of progress toward a larger freedom, so too citizenship has acquired larger and larger obligations. All good citizenship is tied up with service, not alone the service that is done by officials who as business men perform the many duties incident to carrying on the duties of public office, but the service which every man and woman and every boy and girl can share in helping to make a higher standard of government in right and justice.

This obligation to one's good citizenship necessitates our recognizing and carrying out the Golden Rule in our daily living in the home, in the school, on the playground, and in the church. The proposition to put service into your citizenship as well as to get benefit out of your citizenship should lead men and women to seek office where they may be held responsible for earnest and active personal responsibility in their local

government or even in larger official positions throughout the country.

For the good of the group.—This responsibility to local government may be very far reaching. After two thousand years we begin to realize what a far-reaching influence a little group of people had who lived in Galilee and gathered together around their Leader for service. The Leader trusted his little group. As Jesus Christ withdrew he dared to leave his cause with the eleven timid disciples, who were faithful to him and were able to carry on his gospel even though it was most difficult at first to establish the thought of brotherhood in the hearts of society.

Our country would not be the democratic world that we have to-day, to which flock aliens from all the nations of the world, if it had not been that the forefathers, who established the principles which govern this country, were Christian men. The mainspring of our ideals of citizenship had its beginning in the faith that there might be a kingdom of God on earth.

FOUNDERS OF LARGER NATIONAL LIFE

The heroes who have followed the life of Jesus Christ and made his thought effective and actual in their present day and generation have gained not only a hearing but an eager hearing whether they have been followers of Jesus in the church or adherents to his principles in government.

Every day since Saint Paul started upon his journeys to the Gentiles the gospel of Jesus Christ has helped men found nations, opened the way to greater progress, and animated the lives of the country people. The kingdom of God, which is our country just as the United States of America is our republic, makes of us all one political

family. Jesus Christ proclaimed the brotherhood of nations. He gave to us all the common Father in heaven, the common brotherhood of man. He showed us the way into the Kingdom of Righteousness by being a friend of publicans and sinners, by his sympathy for the slave and the beggar and the worker and, above all, by his picture of all nations which shall be gathered together at the Great Day with no distinction of race or rank, but simply as men. This great principle of the essential equality of man and his responsibility to God makes us first of all loyal to our idea of democracy, and above democracy loyal to the Kingdom of Righteousness.

MEMORY QUOTATION

"O beautiful, my country!"

Be thine a nobler care
Than all thy wealth of commerce,
Thy harvests waving fair:
Be it thy pride to lift up
The manhood of the poor;
Be thou to the oppressed
Fair Freedom's open door.

For thee our fathers suffered;
For thee they toiled and prayed;
Upon thy holy altar
Their willing lives they laid.
Thou hast no common birthright,
Grand memories on thee shine;
The blood of pilgrim nations
Commingled flows in thine.

O beautiful, our country!
Round thee in love we draw;
Thine is the grace of Freedom,
The majesty of law.

Be Righteousness thy scepter,
Justice thy diadem;
And on thy shining forehead
Be Peace the crowning gem!

Through God who made the nations
And saved them by his blood—
Through all the saints and heroes
Who through the fire and flood
Have trod the way of service
For him and his dear Son,—
Be this fair land defended—
In liberty made one!

—*Frederick L. Hosmer; Alt., F. M. Crouch.*

STUDY TOPICS

1. Explain the difference between equality before the law and equality in governments.
2. In what sense are we free and equal?
3. Are the ideals of a democracy which is a government of the people, for the people, and by the people, the ideals which you really practice in playtime and worktime?
4. How can a leader be a part of the group that really believes in a government of, for, and by the group? How can the captain of a football team be the hero of the team and a leader at the same time that he is trying to make every man on the team of as much importance as himself?
5. If in a chain the weakest link is the strength of the chain, how can we compare a government of, for, and by the people with the chain?
6. Give illustrations of men who have led the people and yet always followed the ideals of democracy in their leadership.

7. Why is Jesus Christ's leadership the noblest illustration of this definition of leadership?

Text:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—

Genesis 22: 18.

CHAPTER XXXI

ARE YOU THE HOPE OF THE WORLD?

WHEN Hermann Hagedorn wrote the book which he called *You Are the Hope of the World*, he addressed it to the boys and girls of America. What he said is so very much worth while it seems as if every boy and girl ought to read the book and think about it and fulfill its gospel.

Evidently, Mr. Hagedorn cares a great deal about boys and girls going forth from college to make a life business of helping others. In a poem which he called "The Troop of the Guard" he challenges his college friends to ride forth to the call of humanity.

But the author of this spirited poem in the essay to younger boys and girls tells us very frankly that he believes that the boy-and-girl power of America is needed quite as much as the college and university power. He compares you with the boys and girls of other lands and other continents. He has made a study of boys and girls, and he believes that American youth has superior bodies and more eager minds and wills and hearts that are more stanch. If this is really true, certainly you are fitted to be the hope of the world. He makes strong claims for you.

THE MEASURE OF AMERICAN BOYS AND GIRLS

As one goes on and reads the book one realizes what his standards of measurement are for American boys and girls. He says that you are loyal. Is that correct?

He feels that you are chivalrous. Are you? He believes that you are clean in body and mind. Are you living up to that challenge? He assures us that you have strong wills. That will mean that you can say "No" when necessary, as well as you can say "Yes" at the right moment.

"Are your hearts big?" is another challenge. How many boys and girls are really persistent, really truthful, full of tenderness for those in trouble, and fine with courage that will take you over the top of all difficulties? Probably you can recognize these characteristics in other boys and girls better than in yourself.

Applying the standard.—Mr. Hagedorn goes on to line up the unworthy qualities of American boys and girls. The indictment is pretty severe, for he says some American boys and girls are cheap, wasteful of opportunity, ashamed of having an imagination or aspiration, enthusiastic only for dancing, the movies, and dress and the sporting pages of cheap magazines. We wonder where the boys and girls who are reading this book line up between these two pictures, the bright one and the dark one. We all know much of the bright side. We know something of the dark side. Look into your hearts and decide which describes you more clearly. We do not doubt but that it is the bright one, for you are still young and you wish to do right and you want to increase the sum of rightness in the world. The wishing must develop into willing. The old saying, "If wishes were horses, beggars might ride," is a challenge. The important thing is that if we will to be good or to be helpful or to be happy, then goodness and helpfulness and happiness will come because God's will and our wills are one.

CHOOSE SIDES EARLY

The way to become the hope of the world is to choose sides early. This does not mean the choice of your life's occupation, but, rather, the side that you are going to take in all sorts of tests. Are you going to be on the side of fair play or do you believe in favored classes or unfavored classes? Are you going to pass judgment when it is not more than a personal human fault or weakness, or are you going to judge by standards which you will hope others will mete out to you? To feel prejudice is to choose the wrong side. We want to see all-round people and ideals. Shall we say, "He is a colored man," or "He is a Japanese." What if he is a German! To be prejudiced is not "fair play." That is not judging by the standard that you wish others to mete out to you.

Some things that must be decided.—Then there are customs and habits which we have not thought straight about because we have allowed traditions as well as prejudices to cover our minds. If you are the hope of the world, you must begin to think of the right and wrong of the world. Do you believe it right to gather together thousands and thousands of boys between the ages of eighteen and thirty to send across the seas to foreign cities to fight other boys of the same age who have been chosen by a group of diplomats to do the work of warfare? Tradition says that it is right. It is for boys and girls who are the hope of the world to think straighter about such things.

Do you believe that war is the way to settle anything? Do you believe it right to spend ninety-three per cent of the national income on wars, past, present, and future? Already you are old enough to stop and

think if we had all that money we could build schools, and libraries, and great parks, where the working people could rest, because sometimes working people are too tired to go to libraries or to schools. They need recreation before they need the stimulation of books. You boys and girls are old enough to think about taxation and tariff, though it seems a long way from your everyday life, but you are studying American history and you know what has happened in the past in connection with taxation. You have learned the story of James Otis. He said, "Taxation without representation is tyranny."

Intelligent Americans.—If you can think in terms of American history in 1763, you can think in terms of taxation in 1922. You read the papers. Are you reading the right things and are you reading between the lines? Are you a bundle of opinions that veer like the weather cock, or are you a thinking mind, day by day getting other light upon the thing which is your growing conviction? Some people call the unthinking mind a narrow gauge. Surely, boys and girls who are the hope of the world must be broad gauge.

These are a few of the questions which you must be able to answer to prove whether you are the hope of the world or the despair of the world. It is as an individual that you will count either way, very much or very little, according to your enthusiasms based on your intelligence.

MEMORY QUOTATION

THE FATHERLAND

Where is the true man's fatherland?
Is it where he by chance is born?

Doth not the yearning spirit scorn
 In such scant borders to be spanned?
 Oh yes! his fatherland must be
 As the blue heaven wide and free!

Where'er a human heart doth wear
 Joy's myrtle-wreath or sorrow's gyves,
 Where'er a human spirit strives
 After a life more true and fair,
 There is the true man's birthplace grand,
 His is a world-wide fatherland!

Where'er a single slave doth pine,
 Where'er one man may help another,—
 Thank God for such a birthright, brother,—
 That spot of earth is thine and mine!
 There is the true man's birthplace grand,
 His is a world-wide fatherland.

—James Russell Lowell.

STUDY TOPICS

1. Have you read Mr. Hagedorn's poem, "The Troop of the Guard," or his book, *You Are the Hope of the World*?
2. What is meant by being chivalrous?
3. The "challenge" in the text must set you thinking. Explain "If wishes were horses, beggars might ride."
4. Explain "favored classes" and "unfavored classes."
5. What does it mean to "read between the lines"?
6. Have you a narrow-gauge mind?

Text:

The eyes of your understanding being enlightened,
 that ye may know what is the hope of his calling,
 and what the riches of the glory of his inheritance.
 —Ephesians 1: 18.

CHAPTER XXXII

"SOUL-KEEP"

At first we live wholly in a world of things, all of which, large or small, we want for our own. But long before we learn to pray for material things our mothers teach us to pray for our soul, that divine spark which came from God and will return to God after its sojourn for a season with our bodies.

OUR FIRST PRAYERS

We know a little boy who always spoke of his child prayer as "Soul-Keep."

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep,
And if I die before I wake,
I pray thee, Lord, my soul to take."

The little boy unconsciously covered in this expression just what is meant by real praying for our spiritual growth. It is our first real prayer out of our own heart and quite different from the long and beautiful ones we learn later written in books or listened to in church as the minister prays for us. As little children we are not conscious that this our first real prayer is the most important prayer that can be made, for it expresses the longing that no matter what happens to us our souls shall be cared for.

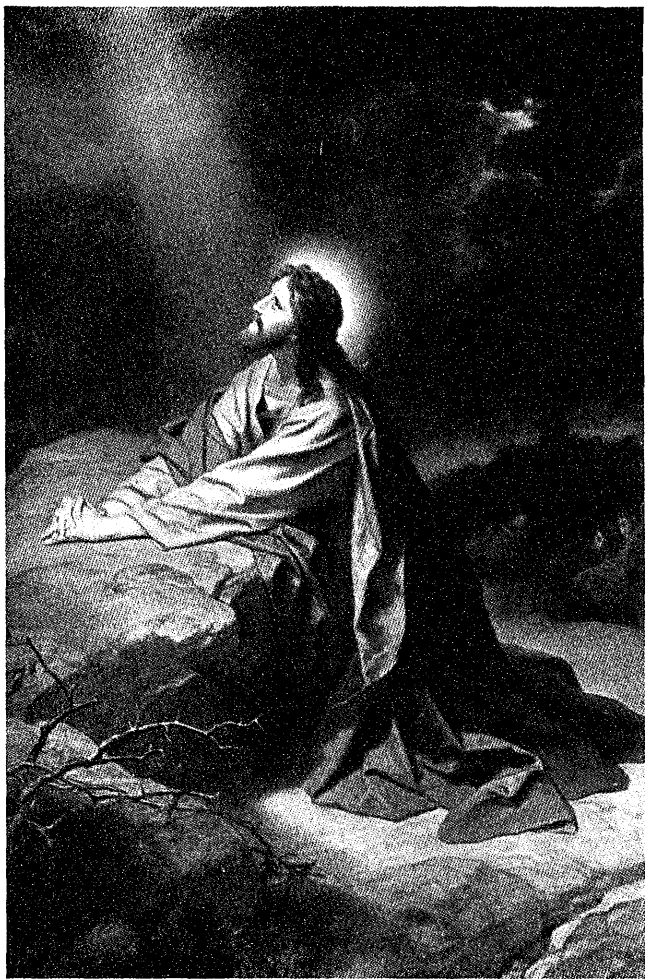
The Lord's Prayer.—After we have learned the "Soul-Keep" prayer, our mother teaches us the Lord's

Prayer, with which we have been so long familiar. As we grow older, it constantly takes on a new meaning. When we have arrived at the age of twelve or fourteen we begin to realize how the Lord's Prayer expresses what we really need to ask for from God, and it also teaches us how we should make the request. As soon as we begin to understand just why we are praying to our heavenly Father we begin to realize that we are stretching out to something larger and freer than the limits around about us. The object of all education is to get at a man's soul, and the more the real self of every boy and girl grows and becomes conscious of its growth, the more the soul of the boy or girl prays to God for guidance and blessing.

Christ's own prayer.—During the first years of childhood the "Soul-Keep" prayer and the Lord's Prayer become part of the boy's and girl's very mind, but later there is another prayer in the Gospels which should be studied with loving thoughtfulness because it is Christ's own prayer to his Father in heaven and is an example to us all who have learned to walk faithfully as we can with the leadership of Jesus Christ. In the seventeenth chapter of Saint John, Jesus Christ prays passionately to his heavenly Father that he may be glorified.

I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Jesus has fought the good fight and he asks his heavenly Father to reward him with those blessings which had been promised him because he had kept his Father's word. He goes on and asks his heavenly Father to bless



CHRIST IN GETHSEMANE

Hofmann

his disciples, especially as he is no longer to be with them in the world. "Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are," and he cries out to his heavenly Father that they may be guided from all temptation and that the Christ's own joy may be fulfilled in them.

I pray not that thou shouldest take them from the world, but that thou shouldest keep them from the evil.

And lastly he not only prays for himself and for his disciples, but he prays for you and for me! This is the most wonderful part of the prayer, for it includes us!

Neither pray I for these alone, but for them also which shall believe on me through their word.

You and I believe in Christ, we believe in our heavenly Father, and so Jesus Christ in this passionate prayer calls upon God to fulfill the blessing.

The glory which thou gavest me I have given them; that they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one.

And so the prayer goes on and ends in love. It is this wonderful lovingness which is so important at your age. That is why we have said that the object of education is to get at a man's soul. If education passes one way and religion passes another way, it is inevitable that the man or woman, boy or girl, who is thus confused, grows insincere.

The real life.—To live at our best, life must be genuine. It must be free from contradictions. We cannot serve God and mammon, which means not being inconsistent and harboring two states of mind. If we

accept God and Jesus Christ, we must live with God and follow the leadership of Jesus Christ. The secret of successful living is victory over conflicting emotions and the peace which comes from an inner harmony. There is an old prayer in India which is as old as the prayers of the Old Testament, and it belongs to the ancient Buddhist religion. It runs thus:

Let all creatures everywhere, all spirits, and all who have taken breath—without enemies, without obstacles, overcoming sorrow, attaining cheerfulness—move forward freely each in his own path;

and a little later in the prayer run the words:

in the East and in the West, in the North and in the South, let all things that are—without enemies, without obstacles, overcoming sorrow, attaining cheerfulness—move forward each in his own path.

We have gone further than the old Buddhist, for we not only pray for the inner harmony which makes it possible for us to forgive our enemies, to overcome sorrow, and to be of good cheer, as Christ bade us, but we move forward not each in our own paths but on the great High Road of Righteousness with our fellow men, remembering Christ's command that we love our neighbor as ourselves, and recalling with humility that he not only laid down his life for his friends, but that he taught us by his example that we too must fulfill that one great sacrifice if we are to be true disciples.

SACRIFICE

But sacrifice does not necessarily mean doing something difficult or something unpleasant. It means doing something—it may be pleasant or unpleasant as the

case demands—for the love of God in order to express that love. In other words, we cannot think of love without material expression. We can think of happiness and sacrifice being one when we realize that happiness comes only from unworldly love, and the unworldly life if one of love, must be one with God. Therefore every such act is made sacred by being God-inspired. Sacrifice is difficult only when we are not whole-hearted, when we offer timidly what we dread to lose. We would be willing to share, if in sharing, we did not fear to be impoverished. There is an old saying that "What I give I have," but it is hard to believe, whether the gift is toys or worldly position or money wealth. Yet as time goes on we promise you that the old saying will come true, just as Christ's own words are prophetic.

To him that hath shall be given, and to him that hath not shall be taken away even that which he hath.

At the outset this seems impossible. How to make an acceptable sacrifice, how to give Christ what he wants from us personally offers a problem for each one of us to solve, but if we are to live at our best the solving of problems would be inevitable, and if we are enjoying the comfort of living at our best, the problems would be easily solved. Jesus Christ, though tempted, never yielded to sin, for when the time came to give his body, mind, and soul, and he saw crucifixion before him, although he at the moment cried out that the cup might be taken away, in the same breath added, "Not my will but thy will." He knew that if it were necessary to make the great sacrifice in order that he might say "It is finished," he could do it. It was the only thing to do. Christ's work was finished, and he found happiness

when he found himself in doing what he knew was his mission to do.

JOY IN SACRIFICE

Perhaps you can combine service and sacrifice; that is, suppose someone asks you to do an errand. The first suggestion is tedious and not inviting, but because the sacrifice has challenged you, away you go to do the errand for mother or a brother or a friend, and the mere stimulation of the walk refreshes your body, and with that refreshment of body comes inspiration. A curious mental reaction comes creeping over you. You are doing something holy, offered to God, because it is a sacrifice to do this errand for mother. All the time that you are doing it you are listening to God whispering to your conscience. His counseling through your conscience brings you into communion with him and an unconscious prayer follows because there is an overflow of reverence and love gushing forth like the song of a bird as you swing along in your walk on the errand. Your singing expresses itself because you are happy in your service to your mother, you are happy in your physical exercise, and your sense of oneness with God's beautiful world all around you makes you one with God.

LIVING AT OUR BEST

The outlet to this unconscious worship, this communion with unseen love, is generous action expressing itself in deeds, and this expression of deeds is the constant onward extension of the kingdom of righteousness. Living at our best includes worship, communion with God, prayer, service, sacrifice. The idea is expressed in a much quoted passage from Saint James:

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

According to Saint James, living at our best may be summed up in service and personal integrity. It is not only what we believe; it is that a man should be helpful and clean. In Saint Matthew one finds very remarkable statements. Christ sets forth with utmost clearness the standards by which he himself would judge the human soul, this soul as little children we have asked God to keep.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me; I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink?

When saw we thee a stranger, and took thee in? or naked, and clothed thee?

Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

MEMORY QUOTATION

Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days;
Let them flow in ceaseless praise;
Take my hands, and let them move
At the impulse of thy love;
Take my feet, and let them be
Swift and beautiful for thee.

Take my will, and make it thine;
It shall be no longer mine.
Take my heart, it is thine own;
It shall be thy royal throne.
Take my love; my Lord, I pour
At thy feet its treasure-store.
Take myself, and I will be
Ever, only, all for thee.

—*Frances R. Havergal.*

STUDY TOPICS

1. What characters in fiction do you remember who have given themselves whole-heartedly to living at their best?
2. Compare the greatest characters in history or fiction with that of Jesus Christ.
3. Illustrate your own peculiar kind of happiness which has come to you from having done what you ought to do.
4. Where have you seen examples of sacrifice in everyday life?
5. Are persons always conscious that they have made a sacrifice?
6. Do you think that all people are conscious that they are praying if prayer is the sincere and dominating desire of the soul?

7. Look through the hymn book and find certain hymns that are prayers in themselves.
8. If living at our best means health, wealth, and happiness, in how far have larger health, wealth, and happiness come into your lives because you have taken this course this year?

Text:

Neither pray I for these alone, but for them also which shall believe on me through their word.

—John 17: 20.

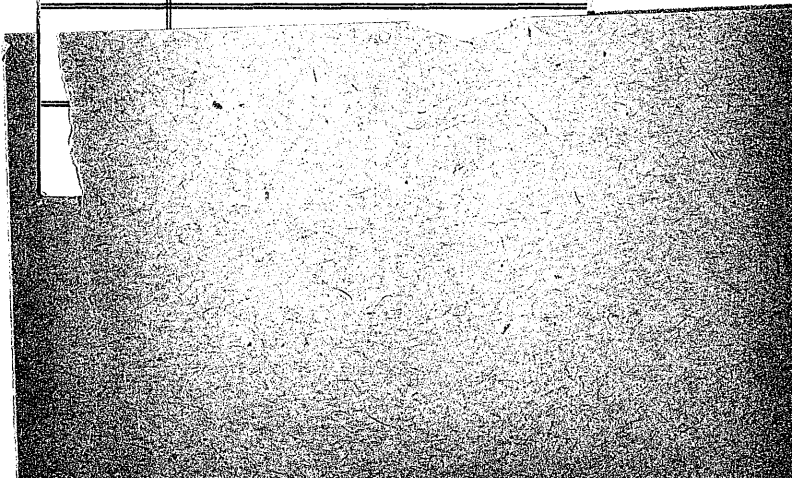


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FEB 15 '28 FEB 21 '28	Elcano Range 5845 Drexel Ave.
APR 14 '28	Rev. W L. Tibbatts
MAY 28 '28	5616 Kenwood
JUN 26 '28 DEC 2 '28	Mc Culloch
JUN 2 '28 JUN 19 '28	Edith J. Smith 6-16
JUL 22 '28 AUG 4	Pam H. Hefner Hefner, Lee
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